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JOURNAL

OF THE

Society for Psychical Research

VOLUME XVIII

1917—1918

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JOURNAL

THE

Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

20 HANOVER SQUARE, LONDON, W.,

On WEDNESDAY, JANUARY 31st, 1917, at 5 p.m.

WHEN

DR. CONSTANCE E. LONG

WILL READ A PAPER ENTITLED

“The Psycho-Analytic Use of Subliminal
Material.”

N.B.—*Members and Associates will be admitted on signing their Names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.*

MORE ABOUT DREAMS.

BY DR. F. C. S. SCHILLER.

DR. JACKS'S reply to my comments on his article (see *Journal*, July, 1916) reveals, as I expected, so much agreement between us that I am tempted to carry a little further the discussion of our differences. I agree of course that dreams have never had justice done them and that the interpretation ordinarily placed upon them is by no means the only one conceivable nor philosophically the most adequate. But we do not quite agree about the number of parties to a dream that should be recognized. I distinguish *three*, (1) the waking self, (2) the dreamer, and (3) the (unknown) maker of the dream. He analyses out *four*, (1) 'Smith₁', who remembers the dream, (2) 'Smith₂' 'asleep and dreaming,' (3) 'Smith₃', the dream-duellist, and (4) his 'antagonist'—in the dream—who is not, apparently, any sort of 'Smith.' In this classification I cannot follow the distinction between 'Smith₂' and 'Smith₃': surely, unless 'Smith₂' is the *body*, the sleeper who dreams is precisely the duellist, and the duel is what he dreams. The whole of it is *at least* real *in* his dream, and real with all its incidents, the fighters, and the rapiers, daggers or pistols they fight with. Nothing can deprive the duel of its reality, relatively to the dream, so long as 'Smith₁' remembers it. But this settles nothing as to the question whether the dream has any other and higher reality as well.

Ordinarily, no doubt, we deny to dreams any further reality,¹ and attribute to them reality in the dreamer's experience *alone*. This, I agree, is unproved and arbitrary and begs an important question. And there are other interpretations which have been believed, and should be investigated. Thus (1) it may be that the dream is *not* merely a subjective experience, but *shared* by others, who dream it too. If so, Dr. Jacks's antagonist may be a real person, and the suggestion of cross-corresponding dreams has my entire sympathy. Indeed, they seem to occur, though rarely, and the Society has recorded some examples, *e.g.* the prototype of Kipling's *Brushwood Boy*

¹ For the different sorts of reality, see my Presidential Address, *Proc.*, Vol. XXVII., pp. 212-19.

in the *Journal*, Vol. I. p. 353. Or again (2) the dream may mean something objective, and be a divinely-sent warning, like Nebuchadnezzar's and Agamemnon's. Freud's theory also is of this type. (3) The close resemblance between dream-life and real life, between dream-worlds and the physical world, suggests a still bolder and more realistic interpretation. In all philosophic essentials there is no difference. Both the 'real' world and the dream-worlds are in space and time, are subject to change and motion, and are inhabited by persons and things. It can be held, therefore, that the dream-worlds *really exist*, and that the only advantage the 'real' world has over them is that we inhabit it longer and more frequently. But what after all are three score years and ten? Might we not awake some day from our present nightmare and find that it had occupied only a few moments in the time of a more real world? It seems to me that there is much consolation in this thought, though its statement has to be guarded in several directions.¹

It is clear that upon this interpretation also Dr. Jacks's antagonist in the duel may be a real person. But I do not see how he can satisfy his curiosity about him, without inquiring how he, himself, or his dream-representative, *got into the dream*. And this leads us back to the making of the dream, which seems to me to be the essential crux. That in his dream-duel Dr. Jacks should have had an antagonist seems as natural as that he should have had a weapon. But who or what constructed the dream and arranged the duel? The waking self obviously was not to blame; it only 'remembered' the dream after it had happened. Nor can the dreamer be credited with a plot and a *dénouement* he did not foresee; for him the whole affair was as real and objective and independent of him as anything in the performances of waking life. I can only conclude, therefore, that if 'Sally Beauchamp' in Dr. Morton Prince's classic case was not the beginning of a clue to this puzzle, science must at present confess itself nonplussed. She clearly had the sort of imagination and of mental attitude which characterizes the 'makers' of most of our dreams.

¹ Cf. *Studies in Humanism*, p. 485.

DRAMATIC DREAMS.

BY ERNEST S. THOMAS.

MEMBERS of the Society will have read with great interest Dr. Jacks's instructive article on dreams in the May number of the *Journal*, in which he contends that the *dramatis personae* of the kind of dream he discusses are extraneous to the dreamer. I hope in the following notes to show that there are experiences of an intermediate nature which throw light upon the sources of these dreams.

The following are the points upon which Dr. Jacks lays stress :

(1) There is no reason why I should experience surprise or horror if my own mind is the source of the dream-content ; the mind cannot prepare surprises for itself.

(2) The explanation that my mind is the agent breaks down because there are three agents, the dreamer and two dream-personalities.

Now the first suggestion that I wish to put forward is that all dreams of a dramatic kind are not so completely "rounded off" as those Dr. Jacks relates. They have a tendency to "fizzle out" by taking a ridiculous turn.

I dreamt, for instance, the following dream, which is traceable to no known experience of my own. I was one of a large congregation seated on chairs in the open air facing the east near the time of sunset : we were all gazing upwards and eastwards when presently an object appeared in mid-air rapidly approaching. It resolved itself into a great eagle bearing in its talons a huge golden lion. The bird remained poised before us : its plumes flashing as it beat its wings : the lion illumined in the most natural and glorious way by the sunset light. It was a majestic sight, and my feelings were those of deepest awe. There were other striking and consistent phases in the dream, but the point I would emphasise is that presently the lion appeared as a miserable little leonine cur, running about and wagging its tail ingratiatingly. It was all one dream, and the obvious question presents itself :—if the antielimax was inspired or produced by an agency other than my mind, then are not all dreams surely so produced ? The more obvious conclusion is that the whole thing was the product of my own "mind."

But is there any evidence from which we can infer that Mr.

Jacks's first contention does not hold good? I think there is; namely, in the experiments in hypnotism performed by Professor and Mrs. Sidgwick and Mr. Smith at Brighton.¹ On one occasion an attempt was made to induce the percipient to see a choir-boy on a card. What he saw was a ghost, which he described with some emotion. It may still be contended that the source of the dream was "extraneous," nevertheless the form it took, giving rise to feelings one should not have at the products of one's own imagination and which the agents did not intend, was clearly woven by the percipient's mind.

Again, there is Gurney's famous experiment in which the percipient read from a book and at the same time endeavoured to do an arithmetical calculation on the planchette. The result was astonishing. The unpleasant "mental" sensations occasioned by the psychic stress of the attempted operation produced a terrifying dream, in which the percipient "got into bed" (allegorical of giving up the experiment) to escape his unpleasant visitant. Here is a clear case of terror occasioned at a phantom raised by the mind of the terrified dreamer.

Readers of the *Proceedings* will ere this have seen the direction in which these quoted cases point, namely, that the phenomenon is to be explained by some theory of multiple personality.

The Beauchamp case comes to mind, bringing us to Dr. Jacks's second point. In this case the physical Miss Beauchamp as B_{II} suffered so many things at the hands of Sally (B_{III}), of whose existence she (B_{II}) was, as Miss Beauchamp, totally oblivious. That this is the true explanation, namely, the temporary subdivision of the personality into temporarily distinct more or less rational entities, is to be inferred from an interesting experiment of Myers, when he attempted, and finally managed, to be conscious *as Myers* in his dream, and betook himself to studying his surroundings in the dream-room with keen and cautious interest lest he should waken himself by any emotional display of feeling. In his case his dream-weaving "self" and his normal rational self (the latter awake and *not* asleep as in a normal dream), are completely rounded off. In an attempt I made myself I was only partially successful. I had the same feeling of elation at being "awake" in my dream (in a picture-post-card shop), and attempted to prove to myself that "I" was in a dream-shop by showing a friend a post-card of a

¹ See *Proc. S.P.R.*, Vol. VI., p. 128.

castle and asking him to say what it was. Elation at his reply (that it was a bird) awoke me. Unless my friend and I were both present in "spirit" in the dream-shop (as I take it Mr. Jacks would contend) my reasoning powers were not fully operative; I did not realize (on my hypothesis) that my friend was as much a figment of my dream-weaving "personality" as the shop.

But it is not necessary to invoke the theory of multiple personality to give a plausible explanation of a dream in which the dreamer experiences emotions such as the products of his own "imagination" should not normally afford. There is the "critical" state of mind (to employ an expression borrowed from physical science, which denotes the condition of matter when it is neither gaseous nor liquid, but between the two), when one is hovering on the boundary between sleeping and waking, in a hypnoidal state.

It may be of interest to quote an experience of my own in this state. Lying in a chair with eyes closed, fully conscious of my position, and that if I opened my eyes all would disappear, I saw before me a large illuminated missal, as bright as though illuminated by the sunshine that actually filled my room. I studied the pictures with interest, noting the gleam of light where the gilding curved with the page, and the grain of the paper, and the way it "took" the different colours. When I turned, as it were, to think upon what I saw, I remember that the picture grew dimmer. It was clearly a case of fluttering on the borderland between full awareness of mind and semi-consciousness. This was further borne out by the fact that while I fancied I was reading the book, attention to what I was mentally repeating as I read showed that it was utter nonsense. "Let us see," I thought, "whether that is really what is written." I looked fixedly at the page to read the characters and was conscious of a sensation of strain which I had not felt on studying the pictures: I found that an effort of imagination was required to see the words I was reading, *i.e.* I found that I thought the words first and then saw them. As in hypnotic cases where the subject's ideas of the rational are strained too far (perhaps also from a cause similar to that in the Gurney experiment quoted above), I came fully to myself and the book disappeared. I would point out that wonder and surprise at seeing the book so clearly and vividly was a pervading emotion of this "dream."

REVIEW.

Raymond ; or, Life and Death. By SIR OLIVER LODGE. (Methuen & Co., London. 10s. 6d. net.)

PSYCHICAL researchers have often been indebted to Sir Oliver Lodge for his writings on matters which especially interest them and attract their investigation, but probably never before have they been laid under so great obligation as they are by his latest production, *Raymond*. To produce it required not only expert knowledge of the ways and methods of psychically endowed persons generally classed as mediums: but further demanded a frankness and a courage which are even less commonly met with, and there can be little doubt but that its perusal will greatly stimulate the serious consideration of a subject the importance of which can scarcely be exaggerated.

Sir Oliver divides his work into three parts.

In the first he, as it were, introduces us to his gallant son. A selection of his correspondence from the seat of war discloses to us a brave young officer, and bears testimony, as do many similar narratives, to a cheerful endurance of hardships whose existence he scarcely admits, but is sadly and amply evidenced from other sources—hardships, moreover, incidental to a career which would not have been chosen save at the distinct and conscientiously recognised call of duty. In this respect *Raymond* was one of a class numerously represented in these sad and strenuous days, and of whom Britain has every reason to be proud. Many have written, though perhaps rarely with a view to publication, similar bright accounts of their experiences in the stormy Front, calculated and intended, by no means insincerely, to cheer and keep up the spirits of the loved ones at home. *Raymond* endured the hardships of war, though he never described them as hardships, from joining the expeditionary force in March, 1915, until his fatal wound and death in the following September, and a more attractive personality it would be difficult to present.

There could scarcely be a more appropriate introduction than this to the second part, which gives us the substance and often the detail of many communications made to various members of the family since the death. Some of these are admittedly of interest only from the evidential point of view. We say "only," but scientifically regarded this is certainly the most important aspect of the case. On the other hand, many of the messages, though not in a strict sense evidential, are on the personal side of intense interest, an interest which is intensified by the introduction in Part I. which has been referred to.

It would be futile to attempt within the brief limits imposed by this *Journal* to illustrate or to convey an adequate impression of the various communications. Critics of such messages have often complained of the triviality or even flippancy of what the departed say or purport to say. No such charge can be urged against the matter here presented to us. Much ground is covered, sometimes with mediums, often without, sometimes by automatic writing, sometimes by speech, the way being led in quite characteristic manner by our old friend Mr. Myers, but the matter is intensely serious and some of it even sacred. In Part III., which discusses the philosophy of the whole question, quotations from the writings of the late Mr. Stainton Moses sufficiently establish the serious side of many communications, and no doubt many messages that are not and never will be published are of the same effect. At the same time, the writer warns us that experiments in this matter are not to be lightly undertaken. Efforts made in this direction are likely to be responded to in the spirit in which they are made, and it is far worse than useless to enter upon them under the prompting of a prurient curiosity; and it may be added that in any case the greatest caution should be exercised in having recourse to a professional medium.

It is the less necessary to dwell at length on the records of the many sittings, inasmuch as they were reported at length by Sir Oliver himself in a paper read by him at a private meeting of the Society in June last, and this paper has since appeared with additions in the latest number of our *Proceedings*.

The third part, as already said, is devoted to a consideration of the phenomena from a scientific, and even in some degree from a religious point of view. Of course opinions will differ widely as to the degree of acceptance which is to be accorded to the revelations of another sphere of life here set forth. Obdurate sceptics and perhaps rigidly orthodox believers will have none of it. The *Times* reviewer wants time to make up his mind respecting a matter so great and so new to him; but the least that can be said is that an exposition so comprehensive, so lucid and so candid will be of great assistance to all who devote serious thought to the subject, and it may well be anticipated that many will in future adopt a view of the allegations and possibilities of spiritualism widely different from those which they have hitherto entertained.

H. A. S.

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OF THE

Society for Psychical Research.

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NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

*Names of Associates are printed in **SMALL CAPITALS**.*

(Elected on December 7, 1916.)

- Browne, Mrs. A. Scott**, Buckland Filleigh, Highampton, N. Devon.
- Carlton, Arthur, J.P.**, Colehurst, Worcester.
- Girdlestone, Mrs. Frank**, The Mill House, Iffley, Oxford.
- Hinkley, Mrs. W.**, The Gables, Glenmore Road, Salisbury.
- Manning, Miss H. T.**, 102 Central Avenue, Plainfield, New Jersey,
U.S.A.
- Marsden-Smedley, Mrs.**, Lea Green, Matlock.
- Paley, G. A.**, 90 Onslow Gardens, London, S.W.
- Williamson, The Very Rev. Dr. Wallace**, 44 Palmerston Place,
Edinburgh.
- BAYFIELD, L. ARTHUR, Park Grange, Edgbaston, Birmingham.
- BERRY, REV. SIDNEY M., 16 Hagley Road, Birmingham.
- DERBY, MISS ISABEL C., 258 King's Road, Chelsea, London, S.W.
- DE WINTON, MRS. R. F., 83 Elizabeth Street, London, S.W.
- DOWSON, MRS., Landhurst Wood, Hartfield, Sussex.
- ELGEE, CAPTAIN CYRIL H., 18 Regent Street, Waterloo Place,
London, S.W.

FERGUSSON, REV. A. W., The Manse, Dundee.

HERRIOT, MISS E. F., 2 Sunningdale Gardens, Kensington, London, W.

KELSO, MRS. H. J., 425 W. Church Avenue, Knoxville, Tenn., U.S.A.

MIMS, MRS. VIRGINIA, 211 N. Conception Street, Mobile, Alabama, U.S.A.

MORIARTY, MISS EILEEN F. H., 46 Inverness Terrace, Hyde Park, London, W.

PECK, MRS. LOUIS S., 30 Lackawanna Avenue, Jacksonville, Florida, U.S.A.

SCOTT, MRS. MINTURN, Waterside Copse, Liphook, Hants.

SHASTRI, B. G., 59 Kala Mehta Street, Sagrampura, Surat, India.

TIPPING, MISS K., 7 Lansdowne Circus, Leamington.

TURNER, GENERAL SIR ALFRED, 16 Chelsea Embankment, London, S.W.

WALKER, R. A. ROLLESTON, Innisfallen, Campbell Road, Boscombe, Hants.

WILKINS, MRS., 19 Ormond Road, Rathmines, Dublin, Ireland.

WILLETT, MISS CICELY, 2 Holland Park Road, Kensington, London, W.

(Elected on January 31, 1917.)

Arnold-Foster, Mrs. H. O., Basset Down, Swindon, Wilts.

Gardner, Mrs., 30 Albacore Crescent, Lewisham, London, S.E.

Hope, Lieut.-Commander R. H. K., R.N., H.M.S. Dreadnought.

Horwood, C. Baring, Tunstall, Suffolk.

Stevenson, Mrs., 52 Abinger Road, Bedford Park, London, W.

Wang, C. Y., Panoff Garden, Rue de Saigon, Hankow, China.

Wilson, Naval Instructor Percy, R.N., H.M.S. Dreadnought.

BOOYALSKY, JEAN DE, 16 Champion Grove, Denmark Hill, London, S.E.

BUDGE, MISS H. G., St. Elmo, Haywards Road, Cheltenham.

CORNFORD, REV. BRUCE, 43 Havelock Road, Portsmouth.

GILSON, R. CARY, King Edward's School, Birmingham.

GRAHAME, MISS HELEN, Cumberland House, Horley, Surrey.

GROVE, MRS. EDWARD, Redhill, Farnham, Surrey.

HUDSON, MISS ALICE, Meads Court, Eastbourne.

HUDSON, MISS KATHIE E., Meads Court, Eastbourne.

NORRIS, STUART, 3 Birchfield Road, Birmingham.

PRINDLE, H. E., 915 New Birks Building, Montreal.

RIDLEY, M. ROY, 11 Percival Road, Clifton, Bristol.

SCHOLEFIELD, MRS., Caergwrle, Rectory Lane, Prestwich, Manchester.

STRUTT, COMMANDER HON. A. C., R.N., Terling Place, Witham, Essex.

SWINBURNE, MRS., Coombe Priory, Shaftesbury, Dorset.

ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 20 Hanover Square, London, W., on Wednesday, January 31st, 1917, at 3.30 p.m.; SIR WILLIAM BARRETT in the chair. There were also present: Mr. W. W. Baggally, the Rev. M. A. Bayfield, Mr. E. N. Bennett, Sir Lawrence J. Jones, Mr. St. G. L. Fox Pitt, Miss F. C. Scatcherd, Mr. Sydney C. Scott, Mrs. Henry Sidgwick, Mr. H. Arthur Smith (and, by proxy: Miss Alice Balfour, the Right Hon. Gerald W. Balfour, Sir William Crookes, Sir Oliver Lodge, Dr. T. W. Mitchell, Dr. F. C. S. Schiller, and Dr. C. Lloyd Tuckey); also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Report of the Council for the year 1916 was accepted, and is printed below. The audited account of income and expenditure for the year 1916 was presented and taken as read.

The Chairman announced that the six retiring Members of the Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of the Council: Sir William Barrett, Dr. J. Milne Bramwell, the Hon. Everard Feilding, Professor Gilbert Murray, Mr. J. G. Piddington, and Dr. F. C. S. Schiller.

MEETINGS OF THE COUNCIL.

THE 143rd Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, December 7th, 1916, at 5 p.m.; MR. J. G. PIDDINGTON in the chair. There were also present: Mr. W. W. Baggally, Sir W. F. Barrett, the Rev. M. A. Bayfield, Mr. E. N. Bennett, Sir Lawrence Jones, Mr. St. G. Lane Fox Pitt, and Mrs. Henry Sidgwick; also, Mrs. Salter, Editor and Hon. Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Eight new Members and nineteen new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for October and November, 1916, were presented and taken as read.

The 144th Meeting of the Council was held at 20 Hanover Square, London, W., on Wednesday, January 31st, 1917, at 3 p.m.; SIR WILLIAM BARRETT in the chair. There were also present: Mr. W. W. Baggally, the Rev. M. A. Bayfield, Mr. E. N. Bennett, Mr. St. G. L. Fox Pitt, Mr. Sydney C. Scott, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting were read and signed as correct.

The Report of the Council was considered for the year 1916.

The 145th Meeting of the Council was held at 20 Hanover Square, London, W., on Wednesday, January 31st, 1917, immediately after the Annual General Meeting; SIR WILLIAM BARRETT in the chair. There were also present: Mr. W. W. Baggally, the Rev. M. A. Bayfield, Mr. E. N. Bennett, Sir Lawrence J. Jones, Mr. St. G. L. Fox Pitt, Mr. Sidney C. Scott, Mrs. Henry Sidgwick, and Mr. H. Arthur Smith; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

The proceedings of the Annual General Meeting were reported.

Dr. L. P. Jacks was elected President of the Society for the year 1917.

Mr. H. Arthur Smith was re-elected Hon. Treasurer; Mrs. Henry Sidgwick and the Hon. Everard Feilding, Hon. Secretaries; and Mr. Arthur Miall, Auditor, for the current year.

The following were co-opted as Members of the Council for the year 1917: the Rev. M. A. Bayfield, Mr. G. Lowes Dickinson, Sir Lawrence Jones, Dr. T. W. Mitchell, Dr. V. J. Woolley, and Dr. M. B. Wright.

Committees were elected as follows:

Committee of Reference and Publication: The Right Hon. Gerald W. Balfour, Miss Jane Barlow, Sir William F. Barrett,

the Rev. M. A. Bayfield, Sir William Crookes, the Hon. Everard Feilding, Dr. W. Leaf, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Lord Rayleigh, and Mrs. H. Sidgwick.

Library Committee: The Hon. Everard Feilding, Dr. T. W. Mitchell, Mr. J. G. Piddington, and Dr. C. Lloyd Tuckey.

House and Finance Committee: Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. Sydney C. Scott, and Mr. H. Arthur Smith.

Corresponding Members and Honorary Associates were elected for the year 1917, the name of Dr. C. G. Jung being added to the list of Corresponding Members, and that of Mr. Oscar Browning to the list of Honorary Associates.

Seven new Members and fourteen new Associates were elected. Their names and addresses are given above.

GENERAL MEETING.

THE 147th General Meeting of the Society was held in the Council Chamber, at 20 Hanover Square, London, W., on Wednesday, January 31st, 1917, at 5 p.m.; SIR LAWRENCE J. JONES in the chair.

DR. CONSTANCE E. LONG read a paper on The "Psycho-Analytic Use of Subliminal Material," which, it is hoped, will be published later in the *Proceedings*.

REPORT OF THE COUNCIL FOR THE YEAR 1916.

ONCE again we have to present our Annual Report whilst Europe is still lying under the burden of war. The general effect of existing conditions upon the work of the Society was described in our last report, and there is little to add.

In the course of the year 28 new Members were elected, including one Honorary Member; 52 new Associates were elected and 5 Members became Associates. On the other hand the total loss in numbers, from resignations, deaths, and other causes, was 12 Members and 99 Associates, making a net decrease of 31.

The total Membership is now 1085, the numbers being distributed as follows: Members, 274 (including 27 Honorary

and Corresponding Members); Associates, 811 (including 13 Honorary Associates).

An unusually large proportion of the loss in membership is caused by failure to renew subscriptions without formal resignation. There have been 50 such cases in 1916, as compared with an annual average of 30 for the five years 1909-1913. For this increase there is no doubt that the war is partly responsible; for in 12 cases the Associates who have been cut off reside in countries with which England is now at war, and 5 Russian Associates have failed to send their subscriptions owing to temporary postal difficulties. Amongst Members normally resident in England who have failed to renew their subscriptions there are several whom we know to be absent on work connected with the war.

Of the 51 formal resignations which have been received during the year, 14 are definitely stated to be due to the war. In 26 cases no reason is given, but in four of these regret is expressed. In only one case has there been any expression of dissatisfaction with the Society's work.

The opportunity for experiment has again been restricted by the circumstance that for certain kinds of experiment medical assistance is desirable, and the additional strain which the war has imposed upon all members of the medical profession is such that they have scant leisure for any work outside their professional duties. Moreover, one of our Honorary Secretaries, Mr. Feilding, by whom investigations on behalf of the Society are frequently undertaken, is still absent on Government service.

Only one part of the *Proceedings* has been published during the past year. The intention had been to publish it in October, but it was unavoidably delayed owing to the printers being short-handed, and did not appear until the end of November. It is hoped that another small Part will be published in March and a further Part in the Summer to complete the volume. But it is likely that for the present our publications may be slightly reduced in bulk, since the same causes which have limited the opportunity for experiment operate also in regard to matter for printing.

We noted last year that the war had not caused any increase in the number of spontaneous experiences reported to the Society. The number of war-cases continues to be small, but

in the course of this last year we have printed in the *Journal* a report of an apparition at the time of death in the battle of Jutland, and of a dream, perhaps connected with the same battle. We have also received, and hope to print soon, a report of the apparition of an officer, shortly after he had been wounded at the front. There has been a welcome increase lately in the number of cases reported to us of veridical apparitions of the living. During the five years, 1911-1915, only 5 such cases were reported in which the evidence was sufficiently strong to warrant publication. During the last year we have received three; for, in addition to the two mentioned above, a third, which had no connexion with the war, was printed in the *Journal* for November-December.

In the *Journal* for May we printed an article by Dr. L. P. Jacks on "Dramatic Dreams," in which the author called attention to the "virtually unexplored territory awaiting the psychologist" who would devote himself to the study of those dreams which form part of our *normal* experience, as distinct from dreams affording evidence of *supernormal* phenomena, telepathy, *e.g.*, or premonition. There is no doubt that useful work might be done in this field. Hitherto systematic study of dream-phenomena has for the most part been confined to medical men, who have considered them primarily from a medical standpoint, and have therefore given their chief attention to pathological cases. There have also been a few cases in which the dreamer has studied his own dreams, but this method is open to one objection; for dreams, like other mental phenomena which are not under conscious control, appear to be easily influenced by suggestion, so that by persistently studying and analysing his dreams a man may unconsciously mould them to suit whatever theory he forms. What seems to be first required in order to provide material for research is that a large number of people should during a certain period keep careful and complete records of all their dreams, so far as they can remember them. The task of sifting and tabulating this material would not be easy, but the result might prove of great value to psychology.

Wide-spread interest has been aroused by the publication of Sir Oliver Lodge's book "*Raymond or Life and Death*," part of which also appeared in the last part of *Proceedings*, under

MEMORANDUM OF ASSETS.

GENERAL FUND.

£892 3 0	Midland Railway 2½% Preference Stock.
£520 0 0	East India Railway Deferred Annuity.
£1,540 0 0	East India Railway Irredeemable Debenture Stock.
300	Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.
£175	Debenture Stock of the South Staffordshire Tramways Co., Ltd.
£125 in ten Shares of £12 10s. each in the Prescott Gas Co.	
£100 4%	Preference Stock of the Prescott Gas Co.
£800	York Corporation 3% Stock.
£1,200	Southern Nigeria 3½% Government Stock.
£1,500	Midland Railway 2½% Debenture Stock.
£251 14 11	3½% Victoria Government Stock.
£62 19 0	2½% Consolidated Stock.
£58 11 2	2½% National Debt Annuities.
} Edmund Gurney Library Fund.	

ENDOWMENT FUND.

£1,260 0 0	Caledonian Railway 4% Preference Stock.
£998 0 0	Lancashire & Yorkshire Railway 4% Preference Stock.
£1,260 0 0	East India Railway 4½% Irredeemable Debenture Stock.
£260 0 0	East India Railway 3½% Debenture Stock.
£1,055 0 0	Great Western Railway 5% Rent Charge Stock.
£908 0 11	India 3½% Stock.
£1,797 0 0	Great Eastern Railway 4% Debenture Stock.
£300 0 0	Exchequer Bonds 5%.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1916.

RECEIVED.

Balance in hand, December 31st, 1915,	-	-	-	-	£211 13 9
Interest on Investments,	-	-	-	-	253 6 5
					<hr/>
					£465 0 2

PAID.

Temporary Loan to the General Fund Account,	-	-	-	-	£100 0 0
Purchase of Exchequer Bonds,	-	-	-	-	300 0 0
Balance in hand, December 31st, 1916,	-	-	-	-	65 0 2
					<hr/>
					£465 0 2

I have examined the above Account and compared it with the Society's Cash Book, Receipt Books, and Vouchers, and certify that it is in accordance therewith. I have also verified the investments both of the General and Endowment Fund by inspection of the Securities at the Society's Bankers.

ARTHUR MIALl, Auditor

(Miall, Wilkins, Avery & Co., Chartered Accountants).

52 Coleman Street, London, E.C., February 1st, 1917.

the title "Some recent Evidence about Prevision and Survival." The evidence here offered, as also that in the paper read by Mr. G. W. Balfour in November, materially adds to the considerable amount bearing—to an extent about which opinions may no doubt differ—upon the question of survival and power of communication after bodily death which has been published by the Society during the last ten years. Whatever difference of opinion there may be about the value, from the point of view in question, of this evidence—which includes of course that derived from cross-correspondences—it cannot be denied that there has been an increase in the amount presented by the Society and deserving of serious consideration, as compared to what was obtained in the first twenty-five years of the Society's existence.

Miss Alice Johnson, who has been absent from work during the whole year for reasons of health, has resigned her appointment as Research Officer and Editor, and the Council has appointed Mrs. Salter to be Editor and Honorary Research Officer. Miss Johnson's valuable assistance will be greatly missed, but we are glad to say that her long connexion with the Society has not been broken, since she has now been elected an Honorary Member. We trust, moreover, that Miss Johnson will not cease to interest herself in the investigations which the Society exists to promote, and in particular that she will continue her study of automatic writing, which has already resulted in so many valuable contributions to the Society's work.

The Council record with much regret the loss which the Society has sustained in the death of Mrs. A. W. Verrall, an obituary notice of whom appeared in the last part of the *Proceedings*. Under her will Mrs. Verrall bequeathed a legacy to the Society of £500.

One General Meeting and three Private Meetings have been held during the year. The dates and the subjects of papers read at these meetings were as follows :

* February 23rd. "A series of Experiments in 'Guessing,'" by Mrs. A. W. Verrall. (Printed in *Proceedings*, Part LXXII.)

April 14th. "A New Automatist," by Mrs. W. H. Salter. (To appear later, it is hoped, in *Proceedings*.)

* General Meeting.

June 23rd. "Recent Evidence about Prevision and Survival," by Sir Oliver Lodge. (Printed in *Proceedings*, Part LXXII.)

November 9th. "The Ear of Dionysius," by the Right Hon. G. W. Balfour. (To appear later, it is hoped, in *Proceedings*.)

CASES.

I.

L. 1209.

APPARITION.

WE print below a report of an apparition seen by Mrs. S. Jones, living at Enfield, Gateshead, of her son-in-law, Lieut. G. E. W. Bridge, Durham Light Infantry, shortly after he had been wounded in France, but before any news of his being wounded had reached his family.

It will be observed that Mrs. Jones did not mention her experience to any one until after she knew of its veridical character, but we have been able by means of certain corroborative evidence to establish a very strong probability that Mrs. Jones's recollection of what took place is substantially accurate. Under these circumstances we feel justified in putting the case on record, all the more that it presents one curious feature which will interest all who concern themselves with the psychological peculiarities of these phenomena.

Our earliest information was contained in a letter from Lieut. Bridge, as follows :

ENFIELD, GATESHEAD,
November 2, 1916.

The following presents an unusual feature to me—but possibly you can explain it.

My age is 34.

I was wounded in France July 24th, 1916, 3.30 p.m.

Between 1 and 2 a.m. July 26th, 1916, I appeared to Mrs. S. Jones (my wife's mother) at this address, waking her from sleep.

The physical appearance corresponded with that of a photo taken when I was about 3 years old—the head was bandaged shewing only forehead—eyes—nose—mouth, and a little of the chin.

Except for the age and apparent height (only head was seen clearly)—this was the condition I was in, and I was in hospital

at Boulogne—to the best of my recollection asleep, and of course with 2 days' growth of beard.

The apparition was taken for my son "in the flesh" at first and was asked what was the matter. Mrs. Jones then recognized me—I smiled and vanished.

The War Office telegram announcing the casualty was received at 9 p.m., July 26th.

Mrs. Jones did not know me till I was about 19—at which time and ever since I have had a small moustache—and she always thinks of me as grown up—never as a child. In these circumstances, can you explain why I should appear as a child and not in my most easily recognizable form?

That I appeared to Mrs. Jones I can understand as she is more psychic than my wife.

G. E. W. BRIDGE, Lt. Durh. L.I.

The above is substantially correct. I might add that I had not looked at the photograph mentioned for at least 4 years.

E. M. JONES.

In reply to this letter we wrote to Lieut. Bridge asking for a detailed report by Mrs. Jones herself and a corroborative statement, if obtainable, from some person to whom she had related her experience before the news came that Lieut. Bridge was wounded. We received an answer from Mrs. Bridge as follows:

ENFIELD, GATESHEAD,
November 5, 1916.

My husband has just returned to duty. . . . I enclose a full account written by Mrs. Jones, of her experience of July 26th. This corresponds with her description to me on August 5th.

I see that it is unfortunate, from the point of view of 'evidence,' that she told no one before this date. I can only say that as far as we ourselves are concerned, this makes no difference, as we do not admit the possibility of her altering the facts, even involuntarily. She is particularly clear-headed and well-balanced, and when relating one or two rather similar experiences, I have never known her vary in the accounts in the slightest degree.

I am not surprised that my husband should appear to her,—they have often discussed such things, and are much in sympathy—though the 'least-familiar' form has puzzled us all. . . .

MARGARET E. BRIDGE.

(Statement by Mrs. Jones, enclosed in Mrs. Bridge's letter of November 5, 1916.)

ENFIELD, GATESHEAD.

During the early morning of Wed., July 26th, 1916, I woke from sleep, with the idea that someone was in my room. I opened my eyes to absolute darkness, but at the right side of my bed stood a misty figure, which I at first took for my little grandson, and I asked him why he was there. No answer came, but the face became more distinct, and I saw it resembled a photograph of my son-in-law, taken when he was about three years old. In the photograph one can see short curls, but in my vision the lower part of forehead, eyebrows, eyes, nose, mouth and part of chin were clearly visible, but hair, ears, lower part of chin and neck were hidden by white wrappings. As I looked and wondered, the mouth expanded into a smile, and the appearance vanished, the room being still in darkness. My grandson had not been quite well the previous day, and my first thought was to go and see if he were worse, but as I knew his mother had settled to sleep in his room, I decided not to risk alarming her.

I did not mention the occurrence to anyone, as we only had servants in the house, and naturally I did not want to say anything to my daughter at once. I made up my mind to wait until she had had a letter from her husband of later date than July 26th, and then tell her how anxious I had felt.

The W.O. wire came on the evening of July 26th, and in the rush and hurry of her departure I had no chance to tell her until she came home on Aug. 5th for a couple of nights, leaving her husband in hospital. When I described what I had seen, she told me that his head and neck were bandaged in that way.

I could understand his appearing to me as he looks *normally*, as we have been great friends, and I have made my home with them for some years. The puzzle is why he should appear to me as a young child.

ELLEN M. JONES.

We then wrote to Mrs. Bridge, putting the following questions :

(a) Is it possible to get any evidence corroborating Mrs. Jones's recollection that her experience took place in the early morning of July 26, 1916 : *e.g.* Mrs. Jones mentions that your

son had been unwell on the previous day; have you any evidence as to when he was unwell?

(b) When did you first know the nature of the wound from which Lieut. Bridge was suffering? Were any details on this point given in the War Office telegram?

(c) Has this telegram been preserved, and can we see it?

(d) How old is your son now, and is he noticeably like the photograph of his father to which Mrs. Jones refers?

(e) Is there any reason to suppose that when Lieut. Bridge was a young child, *i.e.* at about the time when this photograph was taken, he had an accident which necessitated the bandaging of his head?

The object of these last questions, (d) and (e), was to see whether any association of ideas could be found in the mind of Mrs. Jones which would account for the circumstance that she saw the apparition of Lieut. Bridge in the shape of a photograph of him taken as a child many years before she knew him. The fact that Mrs. Jones had been concerned about her grandson's health on the previous day might account for her momentarily identifying the apparition with this boy as she did (see above), but there was no apparent link with the photograph of Lieut. Bridge.

To these questions Mrs. Bridge replied as follows:

ENFIELD, GATESHEAD,
November 18, 1916.

(a) My boy used to suffer very much from asthma. Last July he had a very slight return of this, following an attack of hay-fever. I noted in my diary that I kept him in bed on Sunday, July 23rd. On the 25th he was "decidedly better" but still in bed, and I continued to sleep in his room. On the morning of the 26th he was "practically all right," and on the 27th was out of doors again.

(b) My husband was wounded by shrapnel, all down the left side. I first knew the locality of the wounds on the morning of July 28th, when I received by the first post (1) a few lines scribbled by my husband in the trenches, at 4.30 p.m., on the 24th: "I'm hit slightly in the face and arm. Shell. Merely skin wounds. Don't worry." And (2) a letter from his Coy. Commander of same date; "He was hit by little bits of a 4.2 shell—slightly

in face, arm and leg." I knew no further particulars until I saw him in hospital in London on July 29th. The W.O. telegram does not say anything about the locality of the wounds.

(c) I have this telegram before me now. . . . I quote it in full :

"York O.H.M.S. 8.15 p.m. *Received* Newcastle July 26. 8.26 p.m.

"Mrs. Bridge. Enfield. Gateshead.

"Regret Capt.¹ G. E. W. Bridge admitted 7 Stationary Hospital Boulogne July 25 gunshot wounds multiple Condition satisfactory Territorial Records."

I received it here at "Enfield" at 9.15 p.m. Time noted in my diary. A taxi arrived at almost the same moment to take a visitor to the station and I sent a maid with her, to despatch a telegram from Newcastle to the Hospital at Boulogne.

(d) My boy was 10 years old on July 27th, and was never particularly like the photo in question. But Mrs. Jones used to remark on my girl's resemblance to the photo, when she was about 3 years old. She is now $7\frac{1}{2}$, but when a baby, 9 months old, she had an operation which necessitated a head-bandage. Mrs. Jones saw the child, on one occasion only, and for a few minutes, with this bandage. We none of us know of any accident to my husband which would have made it necessary for him to have his head bound up.

MARGARET E. BRIDGE.

To this letter Mrs. Jones added a note, thus :

When the telegram came telling us of my son-in-law's wound, I at once concluded he had been wounded on the Tuesday night (July 25, 1916), and was surprised when we heard later that it was on the Monday afternoon.

E. M. JONES.

We have also received an additional communication from Lieut. Bridge, as follows :

November 9, 1916.

. . . From a purely evidential point of view, it is a weak point that Mrs. Jones did not mention her experience till the first opportunity *after* the news, but a comment of my wife's when telling me of it is to a certain extent corroborative: "I

¹ Lieut. Bridge had held a temporary eaptaincy in a reserve battalion before proceeding to the front. Hence the use of this¹ title in the telegram.

thought she had something on her mind that day—she was so restless and fidgetty—and seemed relieved when the telegram came.”

Usually Mrs. Jones is particularly self-controlled and possessed.

I think you have hit upon the solution of the form of the phantasm.

My daughter when about the same age looked very like the photo, and when young had an operation which necessitated a head bandage very similar to the one I had. This in conjunction with the keen sympathy existing in the family suggests a very feasible train of thought—especially on just awakening from sleep.

This explanation to my mind counteracts the other defect slightly, as in the case of moulding an indistinct presentiment or an intelligent anticipation upon a known *fait accompli*, the complication of the child-like appearance would not have been added.

Another factor is that Mrs. Jones (her daughter, and I to a less extent) is so accustomed to this type of experience that there is no question of fear confusing the impression received.¹

G. E. W. BRIDGE, Lt.

It is established on the above evidence that Lieut. Bridge was wounded on the afternoon of July 24, 1916, and was admitted to hospital at Boulogne on the following day; the news of his being wounded was first conveyed to his family at Gateshead by an official telegram (which we have seen) received at Newcastle at 8.26 p.m. on July 26, 1916.

With regard to the date and circumstances of Mrs. Jones's experience, it should be noted:

(a) That she related it verbally to Mrs. Bridge on August 5, 1916, and this original statement—as Mrs. Bridge tells us—was substantially the same as the statement printed above.

(b) Mrs. Jones notes that she at first mistook the apparition for her grandson. He “had not been quite well the

¹ An account of several of these earlier experiences has been sent to us by Mrs. Jones “not for publication.” They are all of an hallucinatory character, and include (i) two visual hallucinations, apparently premonitory; (ii) a visual hallucination (of a fully developed figure) for which Mrs. Jones cannot account in any way. So far as she is aware it was subjective and not veridical; (iii) an auditory hallucination, contemporaneous with the sudden illness (a fainting-fit) of the person whose voice was heard.

previous day and my first thought was to go and see if he were worse, but as I knew his mother had settled to sleep in his room, I decided not to risk alarming her." The boy—as noted at the time in Mrs. Bridge's diary—was in bed on July 23 with a slight attack of asthma, on July 25 he was "decidedly better," "but still in bed," and Mrs. Bridge was sleeping in his room. On July 26 he was "practically all right." The evidence of the diary, therefore, corroborates Mrs. Jones's recollection that her experience took place on the night of July 25-26, 1916, or at least not later than this.

(c) Mrs. Jones saw Lieut. Bridge with his head bandaged, as it actually was at the time. The fact that Lieut. Bridge had been wounded *in the head* was not known to any of his family until July 28, 1916.

(d) As Lieut. Bridge has pointed out, the particular form which Mrs. Jones ascribes to the apparition strengthens the probability that she is relating what she actually saw. If her mind had created an imaginary experience after she knew that Lieut. Bridge was wounded, she would almost certainly have imagined that she saw him as he then was, a grown man.

With regard to the form of the apparition, a not unlikely explanation is afforded by the fact that Lieut. Bridge's daughter—whose likeness as a small child to the photograph of her father had been commented on by Mrs. Jones—had worn a head-bandage for a short time, when she was a baby. This circumstance was known to Mrs. Jones, and her mind may have followed a line of associated ideas, thus:

Lieut. Bridge with bandaged head. (Telepathic impression.)

Lieut. Bridge's daughter with bandaged head. (Memory.)

Photograph of Lieut. Bridge which his daughter had much resembled. (Memory.)

Result. Apparition of Lieut. Bridge, as he appears in the photograph, but with bandaged head.

II.

L. 1210.

TWO CO-INCIDENTAL DREAMS.

THE following report has been sent to us through Mr. George Tyrrell, an Associate of the Society, who is personally acquainted with the dreamers. The names and addresses of

all the persons concerned have been sent to us, but we have been requested not to print them.

The case is of an unusual type in that two people during the same night had dreams which, while differing in detail, presented the same central incident, and this dream-incident appears to have reflected an actual event occurring at the time, of which the dreamers had no normal knowledge. There are several cases on record of collective veridical hallucinations. The case reported here seems to have been both collective and veridical, but the collective impression was received during sleep in the shape of a dream.

The dreamers were Mr. C. W. Lawson and his daughter, Miss E. Lawson (pseudonyms). Mr. Lawson's statement is as follows :

[Enclosed in a letter from Mr. Tyrrell, dated November 21, 1916.¹]

Last July, when my daughter and I were staying in Somersetshire, I had a very vivid dream. I dreamed that I was in a bedroom, and saw lying on the floor my brother-in-law [Mr. R. Stephen (pseudonym)]; he was unconscious and looked perfectly ghastly. With some difficulty I lifted him on to the bed; as far as I could see, he was not breathing and I could feel no motion of his heart. I sprinkled some water on his face, but this having no effect, I ran to the door and called for assistance. No one came, so I ran out into the road where I saw two men and a woman. I told them that some one was very ill and asked them to go to the nearest public-house and bring some brandy; both the men refused, saying that the public-houses were closed, but the woman seeing my distress said she would try and get some, and I gave her 1s. for the purpose. She, however, did not come back again. On returning to the bedroom I found my brother-in-law lying just as I had left him. I then hunted over the house, but could find no one. I was in a terrible state of anxiety and distress not knowing what to do, and being pretty sure in my mind that he was dead. I then, just as I was giving all up in despair, awoke and rejoiced to know that it was only a dream.

Next morning I told my daughter of my dream while we were at breakfast, and she said, "How very curious. I, too, have

¹ Mr. Lawson cannot remember on what day he wrote this account.

had a very similar dream." These dreams occurred on July 3rd [1916], and on the 5th, when we returned home, I went to see my brother-in-law, and found him looking very bad. He told me that on Monday night, the 3rd July, he found himself lying on the floor and feeling very ill; he was utterly unable to move or to call for help. He thinks he must have been unconscious for a long time. Early in the morning, he managed to call the cook, and then remembers nothing more till 7 o'clock, when he sent for the doctor. He told me he had never felt so ill before, and quite thought it was all over for him; he said he felt such a longing for some one to come while lying on the floor, and a feeling of great distress at not being able to call for aid.

I may state that before leaving home, we had seen him in quite good health and had [heard] nothing of him while we were in Somerset. [C. W. LAWSON.]

Miss E. Lawson corroborates Mr. Lawson's statement, and adds an account of her own dream, as follows:

[*Enclosed in Mr. Tyrrell's letter of November 21, 1916.*]

On Monday night, July 3rd [1916], I had a most vivid dream about my uncle [R. Stephen].

I dreamt that he came running up to me looking very ill; he handed me a book which he asked me to take down in the town. I asked him what was the matter, and he said: "I am very ill," and he then left the room where I and two or three other people were. The next thing I remember was that he was lying unconscious, and that none of us seemed able to go to his help. When I came down to breakfast the next morning, my father told me he had had a dream about Uncle [Bob] being ill; after hearing this, I was so impressed that I wanted to write and ask him how he was, as we were staying away at the time; but we did not write, as we were afraid of upsetting him. We returned home on the following Wednesday [July 5, 1916], and on Thursday morning my uncle came up still looking very ill and with a nasty cut on his nose which he had got through his fall on the same night that I had dreamt about him.

[E. LAWSON.]

It has not been possible to obtain any statement from Mr. Stephen, since he greatly dislikes making any reference to his experience, but evidence as to the date and nature of his

illness has been obtained from his cook and from the doctor who attended him.

[Statement by Mr. Stephen's cook concerning his illness, enclosed in Mr. Tyrrell's letter of November 21, 1916.]

At 1 a.m. on July 4th, 1916, I was aroused by hearing a thud which seemed to come from Mr. [Stephen's] room. I sat up and listened, but hearing no further sound, I went to sleep. At 3.45 I heard Mr. [Stephen] knocking at my door and saying: "Come quickly, I am very ill." I roused the housemaid and went to Mr. [Stephen's] room; we found him lying on the floor unconscious and looking very ill. I sent the housemaid for some whisky, and we managed to pour a little into his mouth, and then with difficulty lifted him into bed; he was icy cold, and I should think had been lying for hours on the floor; he then revived a little, and said: "I am feeling very ill. I think I am dying." I wanted to send for the doctor, but he would not let me. After a bit he seemed to get better, so we went back to bed; at 7 o'clock I went to his room and found him still very ill, and he agreed to my sending for the doctor. On clearing out his room the next day, I found clots of blood under the washing-stand, so the thud I heard at 1 o'clock must have been caused by his falling against the washing-stand, as his nose and face were cut about.

(Signed) [F. WILLIAMS] (pseudonym).

The doctor's statement, verified by reference to his professional diary, is as follows:

November 26, 1916.

I was called at 3/45 a.m. on July 4th, 1916, to see Mr [R. Stephen] at — Cottage, —. He had then recovered consciousness (he had been unconscious for some considerable time), and was suffering from the effects of rather severe haemorrhage due to a wound caused by a fall.

[C. BARKER] (pseudonym).

It will be observed that Dr. Barker differs from the cook as to the hour at which he was called in. He is more likely to be accurate in such a matter, but the point is not important for our present enquiry. There seems little doubt that Mr. Stephen was first taken ill at about 1 a.m. on July 4, 1916, and that he remained wholly or partially unconscious for some hours.

As to the date of the two dreams we have only the testimony of Mr. and Miss Lawson, for, being "away from home and among strangers," they had no natural opportunity of mentioning their experience to any other person until after they knew of Mr. Stephen's illness. But their statements are consistent in all essentials, and may be held to corroborate each other. They both agree that the dreams occurred on the night of July 3-4, 1916, and that they related them to one another at breakfast the next morning. They are not likely to be mistaken in their clear recollection that they were away from home upon that occasion, and since they returned on July 5, there is good reason to think that they have remembered the date of the dreams accurately, or at least that this date was no later than the night of July 4-5, 1916.¹ They had no normal knowledge of Mr. Stephen's illness until the evening of July 5, 1916, after their return home.

Since no written record was made of the dreams until November—after an interval of more than four months—their memory of certain details may be inaccurate. But these details are not essential to the value of the case. Both witnesses agree that the central incident of the two dreams was the serious illness of Mr. Stephen.

REVIEW.

The Reality of Psychic Phenomena: Raps, Levitation, etc. By W. J. Crawford, D.Sc. London: John M. Watkins, 1916, pp. 248, price 4s. 6d. net.

This book, a great part of which has already appeared in a series of articles in *Light*, gives an account of experiments carried out by Dr. Crawford at séances for physical phenomena in a family circle at Belfast—the medium being a member of the family. Dr. Crawford attended as a visitor, not forming part of the circle, and therefore free to move about; and some of the sittings took place at his own house. The phenomena consisted of raps and of levitation of the table round which the family sat.

The experiments were directed to ascertaining the source and

¹The possibility that the dreams occurred at a date *prior* to the night of July 3-4, 1916, seems scarcely worth arguing. But we should have to suppose in that case that they were premonitory.

mode of action of the mechanical force at work. They showed conclusively that the force emanated from the medium, and, in the case of levitations, acted as though a cantilever attached to the lower part of her body supported the table at its free end. This Dr. Crawford speaks of as the cantilever theory. A cantilever is a beam or similar object firmly attached at one end to a wall or pillar and projecting more or less horizontally into space at the other end. A bracket supporting a wide shelf might be described as a cantilever, and so may the arm of a crane. The cantilever which raises and supports the table Dr. Crawford conjectures to be formed of invisible matter taken from the medium's body and restored when the levitation is over. But his experiments do not exclude—indeed some of them seem to me to suggest—the more rationalistic hypothesis that the cantilever in question is the leg and foot of the medium.

The arguments against this are chiefly two. First, Dr. Crawford believes he would have seen the leg had it been used. It must be remembered, however, that the light under the table was very bad; that the table itself must often have screened the space in front of the medium's body from Dr. Crawford's view; and further, that his attention must often have been occupied by the apparatus used in his experiments. The second argument is that at times the cantilever appears to resist a much greater force applied against it than one would have supposed possible were it the medium's leg and foot. For example, on one occasion (p. 63) Dr. Crawford and another man only just succeeded together in pressing down the levitated table. There is clearly, therefore, room for investigation. It would be interesting to know by measurement what the force employed in pressing down the table actually amounted to. It would also be interesting to know exactly what was the direction, relatively to the hypothetically stretched-out leg, in which it was applied. If it was along the unbent leg, the latter would act as a strut and could resist considerable pressure. It seems possible that the phenomenon was of the nature of some of those exhibited in the early nineties by a Mrs. Abbott, known as "The little Georgia Magnet," and explained by Sir Oliver Lodge in the *S.P.R. Journal* for December, 1891.¹ She was a small woman, and one of her performances was,

¹ *Journal*, Vol. V. pp. 168-9. A fuller account of this lady's performances, also by Sir Oliver Lodge, is quoted by Mr. Myers in *Proceedings*, Vol. XI. pp. 219-222.

standing on one foot and holding up a billiard cue with her two arms, to resist the force exercised by a strong man trying to push her back by pressing on the billiard cue. Dr. Crawford tells us (pp. 72, 73) that in the position preferred for the exhibition of the greatest resistance to force, the table is tilted up on the two legs furthest from the medium at an angle to the horizontal of about 40°. Also, great importance is attached to its being neither too near to nor too far from the medium (pp. 56, 57). It is obvious that such conditions might be very favourable to resistance by the medium's leg and foot to considerable force pressing on the table. E. M. S.

NOTES ON CURRENT PERIODICALS.

The *Journal of the American Society for Psychical Research* for January and February contains a long criticism by Dr. Hyslop of Mrs. Sidgwick's Report on *The Psychology of Mrs. Piper's Trance*, published in *Proc. S.P.R.*, Vol. XXVIII. As Dr. Hyslop states in a footnote, his paper was offered for publication in the *S.P.R. Proceedings*, but it was thought too long for the purpose, and a suggestion was made to him that he should contribute a shorter article. This, however, he was unwilling to do, as he did not feel that he could usefully deal with the subject within the suggested limits. It was therefore decided that a notice should be inserted in the *Journal* calling attention to Dr. Hyslop's article.

Dr. Hyslop has many criticisms to bring against Mrs. Sidgwick's Report, but it is not easy to make out to what extent he differs from her fundamentally; in one passage he himself speaks of the difference between them being "mainly a difference in words."

He also criticises Mrs. Sidgwick's discussion of the "waking stage" of the trance on the ground that

she wholly ignores those instances of it in which the supernormal occurs... She ignores the fact that the supernormal is the important feature in determining its general nature in connection with the elements that are not supernormal. She ignores the fact that the best evidence for the supernormal often came through in this condition, especially in proper names.

This criticism is hardly fair to Mrs. Sidgwick, who on p. 26 of her report, for instance, states that those who were responsible for the management of the Piper sittings in England in 1906-1907 came "to perceive that the waking-stage was of considerable

interest and likely to produce evidential matter." As to the question of whether the supernormal is the important element in determining the nature of Mrs. Piper's trance-phenomena. Dr. Hyslop lays emphasis throughout his article on the necessity in his opinion of "treating the case as a whole."

A theory that will explain the nonsense alone will not explain the supernormal, but a theory which will explain the supernormal will have the right to determine the explanation of the nonsense.

Dr. Hyslop also breaks a lance with Mrs. Sidgwick over her "resolute opposition to 'possession' theories" and her preference for a telepathic explanation. As to his own theory of possession, which he puts forward as substantially the same as Dr. Hodgson's, no more can be done here than to indicate by a few short extracts the general lines on which it is built up.

In the first place, we do not know anything about the process by which we control our own motor system. We merely know that motor action immediately follows mental states and volitions. . . . It might well be the same with spirits and their mental states. Eliminate by inhibition or other methods the influence of the medium's consciousness on the motor organism and transmit mental states to it, pictures, as we do in normal life, and the same effect might take place with the complications of analogies with aphasia and other difficulties. That is all that "possession" is, and the term is only a convenient one to illustrate the difference between the pictographic process in an appeal to the sensory functions and the so-called direct process of direct action on the nervous system of the motor machinery . . . (p. 36).

"Possession" will thus be coterminous with all automatism whether motor or sensory, provided the interpretative functions are excluded or reduced to a minimum in the phenomena . . . (p. 114).

Dr. Hyslop illustrates his theory by a reference to the case of the Rev. P. H. Newnham (*Proc., S.P.R.*, Vol. III., pp. 7 ff.), which he classes as one of possession, because the mental questions asked by Mr. Newnham were answered by Mrs. Newnham in automatic writing, "by the motor, as distinct from the sensory process."

Dr. Hyslop's general conclusion in regard to the Piper phenomena seems to be that the "controls" are spirits who act by "possession" directly upon Mrs. Piper's organism; sometimes her subliminal as well as her supraliminal consciousness is completely excluded, but more often there is some interfusion between the medium's subliminal consciousness and the "control."

H. DE G. S.

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NOTICE OF MEETING.

A Private Meeting of the Society
WILL BE HELD IN
THE COUNCIL CHAMBER,
ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On THURSDAY, APRIL 26th, 1917, at 4 p.m.

WHEN A DISCUSSION ON

“The Development of Different Types of
Evidence for Personal Survival”

WILL BE OPENED BY

MRS. HENRY SIDGWICK.

Miss F. M. STAWELL and Sir OLIVER LODGE will follow Mrs. SIDGWICK, and
it is hoped that other Members of the Society also will take part in the discussion.

N.B.—*No Tickets of Admission are issued for this Meeting. Members
and Associates will be admitted on signing their names at the door.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Danson, F. C., J.P., 74 Bidston Road, Birkenhead.

Dudley, James, 16 University Mansions, Putney, London, S.W.

Festing, Miss E. A., New Road Cottages, Llanfyllin, Mont.

Smith, W. Whately, Rackenford Lodge, Weybridge, Surrey.

COATES, MRS., 57 Kensington Gardens Square, London, W.

CONNAH, CHARLES, J.P., The Creek Ranch, Monitor, Alta, Canada.

GATLIFF, HERBERT E. C., 5th (R.) Bn. Coldstream Guards, Victoria Barracks, Windsor.

HART, MRS. H. H., c/o Cox & Co., Bombay, India.

HOGG, MRS. H. R., 23 Hornton Street, Kensington, London, W.

JAMES, MRS., Southwood, Barnt Green, Birmingham.

LYTTON, COUNTESS OF, 10 Buckingham Street, London, S.W.

MCVICKER, MRS. JOHN, Hotel Vanderbilt, New York City, U.S.A.

MILBURN, REV. R. GORDON, Black Bridge, Beaulieu, Hants.

RUSSELL, MRS., 68 Madeley Road, Ealing, London, W.

WALES, HUBERT, The Long House, Hindhead, Surrey.

MEETING OF THE COUNCIL.

THE 146th Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, March 6th, 1917, at 4 p.m.; MR. J. G. PIDDINGTON in the chair. There were also present Mr. W. W. Baggally, Sir William Barrett, Mr. E. N. Bennett, Mr. St. G. L. Fox Pitt and Mrs. Henry Sidgwick; also Mrs. Salter, *Editor*, and Miss Isabel Newton, *Secretary*.

The Minutes of the last Meeting of the Council were read and signed as correct.

Four new Members and eleven new Associates were elected. Their names and addresses are given above.

ERRATUM IN PROCEEDINGS.

IN Part LXXIII. of *Proceedings*, which appeared last month, on p. 236 five lines from the bottom the word "soldiers" has

been substituted by a printer's error for "scholars." The text should read: "the instinctive judgement of trained scholars."

THE PRESIDENTIAL ADDRESS.

OUR new President, Dr. L. P. Jacks, editor of the *Hibbert Journal* and Principal of Manchester College, Oxford, will be unable, owing to press of work, to deliver his presidential address until June. It is hoped, however, that he may be able to preside at the meeting on April 26th.

EDITORIAL NOTE.

WE have had a good many enquiries lately from members who have not received their copy of the *Journal* at the time when they expected it. We therefore take this opportunity of letting our members know that for the present, and until more normal conditions prevail, the *Journal* will not appear each month. It will be printed at intervals of about two months, the date of issue being chosen for the purpose of giving members due notice of the Society's meetings. Our reason for adopting this course is partly a lack of suitable material for publication, but still more the great increase in the cost of paper, and the consequent necessity for economy in this direction.

CASES.

I.

L. 1211.

TELEPATHIC DREAM.

WE have received the following case of what appears to be a telepathic dream through Sir Oliver Lodge to whom it was reported in the first instance. The dreamer is Mrs. Walter Browett, of Westfield, Coventry, and the first account of her experience which we received was as follows:

Statement by Walter Browett of Westfield, Coventry, Solicitor.

January 30, 1917.

This morning at 8 a.m. my wife told me that she had had a vivid dream about an aunt always referred to as "Auntie Maude." She said she met her dressed in black with widow's weeds, and she told my wife that her husband was dead.

My wife had not seen her for some years, but they exchanged letters occasionally, the last letter being about a week ago on an entirely trivial matter. My wife had never seen Auntie Maude's husband to whom she was only married last October.

When we came down to breakfast we found a letter from Auntie Maude, the contents of which are of no importance. It was written and posted yesterday at a place near Shrewsbury. I naturally remarked to my wife that that was the end of her dream.

At 1.30 p.m. we received a telegram as follows: "My husband passed away last night. Auntie Maude." So far as we can remember we had neither of us either spoken or thought of Auntie Maude or her husband since last week.

WALTER BROWETT.

In reply to our request for a first-hand report of her dream from Mrs. Browett, we received the following statement:

Westfield, Coventry, *February 19, 1917.*

At the end of October 1916, my late mother's only sister, Mrs. Short, to whom I always refer as "Auntie Maude," was married to a Mr. G. M. Meire, Eyton-on-Severn, Shrewsbury. I have not seen her for several years, and I never saw him. On the night of Monday-Tuesday, January 29th-30th, 1917, I dreamt that I saw Auntie Maude in widow's weeds, and felt that her husband was dead. I told my husband about it directly I awoke and described her dress. At breakfast we found a letter from her, from which apparently all was well. About 1.30 we received a telegram from her as follows: "My husband passed away last night. Auntie Maude."

F. M. BROWETT.

We also wrote to Mr. Browett pointing out the importance from an evidential standpoint of making it clear that Mr. Meire's death was sudden and that neither he nor Mrs. Browett had any reason to anticipate it. In this connection we asked Mr. Meire's age and we also asked whether the telegram announcing his death had been preserved. Mr. Browett replied as follows:

Westfield, Coventry, *February 19, 1917.*

In reply to your letter of the 16th inst. I now enclose a statement written and signed by my wife [see above].

I also enclose the letter therein referred to and a letter from Mrs. Meire dated the 14th inst., in which she describes the manner of her husband's death on the 29th ult.

You will see that there was nothing in the first letter to suggest that Mr. Meire's health was affected. As a matter of fact, we knew that he used to rise at 6.30 to go round his farm, and when I saw him—for the first and last time—at the wedding in London he appeared to be a healthy man—slim and wiry. I went to his funeral and then learnt that his age was 67. He had been very active during the afternoon of the 29th and had said how well he felt. . . .

The telegram was not kept, but it was only a "confirmation" one, the original message having been telephoned up here from the Coventry G.P.O. I saw Mrs. Meire after the funeral and she told me that she did not know that her husband had any heart trouble.

Before mentioning my wife's dream to her, I asked her whether her thoughts turned to any one in particular when her husband died. She said: "To you, of course. I said to myself I wish Walter were here to help me." She said that she did not remember thinking of my wife further than she would of necessity do when thinking of me. My wife is her god-daughter and the only one of the family with whom she is really intimate.

WALTER BROWETT.

Of the two letters from Mrs. Meire to which Mr. Browett refers above the earlier, dated January 29, 1917, and received by Mrs. Browett on January 30 *after* she had told Mr. Browett of her dream, makes only one reference to Mr. Meire, and says nothing of his health. The second letter, dated February 14, 1917, which is too personal to print here, makes it evident that Mr. Meire's death was quite unexpected. He died of heart-failure about 11.30 p.m. on January 29, 1917, having been to all appearances in good, normal health a few minutes before.

The fact that the telegram announcing his death to Mr. and Mrs. Browett has not been preserved is of little moment. The hour and day of the death are sufficiently established by Mrs. Meire's letter of February 14, 1917, confirmed by the announcement in the *Times* of Feb. 2, 1917, as follows:

MEIRE.—On the 29th Jan., at Eyton-on-Severn, near Shrewsbury, George Haughton Meire, aged 67.

Since Mrs. Browett related her dream to her husband at 8 a.m. on January 30, 1917, before coming down to breakfast, we may consider it certain that she had at the time no normal knowledge of Mr. Meire's death. The fact that Mrs. Meire is Mrs. Browett's godmother and that her thoughts turned to Mr. Browett at the time of her husband's death, wishing for his presence and help, affords a natural basis for the telepathic rapport which the dream seems to indicate.

G. 288.

II.

In the following case, which has been sent to us through Sir Oliver Lodge, evidence of identity was obtained in a communication purporting to come from a spirit. The communication was made through a professional medium, to whom reference is made under the name of Mr. Z. in Sir Oliver Lodge's paper on "Recent Evidence about Prevision and Survival" (*Proc. S.P.R.*, Part LXXII., pp. 111 ff.).

The spirit purporting to communicate was a son of Colonel Macdonald, of 14 Bina Gardens, S.W., and we give first Colonel Macdonald's account of the incident, as follows:

JUNIOR UNITED SERVICE CLUB, LONDON, S.W.,
December 23rd, 1916.

On 5th October, 1916, I was at supper at Colonel Cowley's residence in Tufnell Park. Mr. [Z.], who had been asked to give a private séance, was one of the party and at supper was seated on my left. During the meal he said to me, "A boy who looks to me about 25, dressed in the kilt, has just come in and is standing now behind your chair—to me he seems to be your son." He further described him to me as wearing the Black Watch tartan (this was an error, but one easily enough made, especially by a Londoner). My son was in the Argyll & Sutherland Highlanders,¹ and I said that it would not be the boy who had been shot through the head near Ypres on 8th November, 1914. Mr. [Z.] said, "I feel sure he is for you—he is trying to identify himself and is showing me a large scar, three or four inches long, on the left shin, looks to me as if it might be a football scar."

¹ It should be noted, moreover, that the Black Watch and the Argyll and Sutherland Highlanders both wear the Sutherland tartan, but the Black Watch kilt is pleated so as to show only the dark blue bars of the tartan. The Argylls on the other hand, pleat the kilt so as to show the green bars mainly—hence the statement that the boy was wearing the "Black Watch Tartan" was not in fact inaccurate.—C. M.

I replied that I have often seen the boy after swimming, etc., and that to my knowledge he had no such scar.

[Z.], however, remained very positive and said, "Well! I feel very sure he is for you, and if you make enquiries I think you will find he had this scar—he smiles and shows it to me again."

Some two or three days after, I met on the staircase of my house an old servant who had been the boy's nurse many years ago, and I asked her if she remembered any such scar.

She said, "Yes, during the winter of 1910-11, while at Sandhurst, he had motored in to London for the week-end on leave."—He used a motor-bike in those days.—"The roads were still covered with half-melted snow. The bike skidded and threw him. The front wheel during the fall turned round and caught his leg between the step and the wheel and gave his shin a very nasty cut—five or six inches long. When he got home, about midnight, he woke me up to bandage the wound before he turned in to bed, as it was bleeding badly. Before bandaging I washed the wound with Sanitas for fear of tetanus infection."

I never saw the wound and had no knowledge of the scar, and, therefore, had denied its existence to Mr. [Z.]—but he was right and I was wrong.

There could have been no "thought reading" in this case, for the idea that the boy had such a scar as described did not then exist in my mind. In fact, I "thought" quite differently.

C. MACDONALD, Lt.-Col.

Certified that the above statement contains an accurate summary of what took place on the occasion mentioned

N. COWLEY.
[A. Z.]

We have also obtained an independent statement from Colonel Cowley as follows:

January 10th, 1917.

I was present at the séance and supper mentioned by Colonel Macdonald, and can certify that his letter contains an accurate statement of what took place.

N. COWLEY.

The following statement was obtained from the nurse to whom Colonel Macdonald alludes above:

14 Bina Gardens, South Kensington, S.W.,
January 7, 1917.

I certify that I have read the above statement, that I personally washed and dressed the wound referred to, and informed Col.

Macdonald of the fact as recorded, and that the above is a true statement of the case and that I am the "nurse" therein referred to. I was not present at the séance and do not know Mr. [Z.] and therefore cannot certify to that portion of the statement.

EVA MOWBRAY.

After receiving this statement we wrote to Colonel Macdonald pointing out that the nurse did not say which leg was injured and asking for further information from her on this point. In reply she wrote to us as follows :

14 Bina Gardens, South Kensington, S.W.,
February 16, 1917.

I hereby certify the wound was on the left leg, about half-way between the ankle and knee.

EVA MOWBRAY.

It thus appears that the medium, Mr. Z., was justified in his assertion that the young soldier who wished to communicate with Colonel Macdonald—apparently his son—had a scar on his left leg. It came to our knowledge that upon another recent occasion a spirit purporting to communicate through Mr. Z. (in no way connected with Colonel Macdonald) had referred to a scar on his right leg as a proof of identity. In this case also it happened that the statement was correct, but this second incident suggested that Mr. Z. might be in the habit of making allusions to scars on the chance of scoring a hit. We have, however, made enquiries of several people who have had sittings repeatedly with Mr. Z. and they tell us that in their own experience he has not referred to a scar. It appears likely therefore that the occurrence of two recent cases in which a spirit purporting to communicate through Mr. Z. has referred correctly to a scar on one of his legs is merely a coincidence.

Whatever was the source of the medium's knowledge it does not appear to have been Colonel Macdonald's mind, as he himself has pointed out, and it is difficult to see upon what normal source of information Mr. Z. could have drawn.

Upon this point Colonel Macdonald informs us that until the evening of October 5, 1917, "I had never met or heard of Mr. Z., no one of the company at the table or in the house had acquaintance with my son, or knew him by sight."

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN

THE STEINWAY HALL,

LOWER SEYMOUR STREET, LONDON, W.,

On THURSDAY, JUNE 28th, 1917, at 4.30 p.m.

WHEN

A Presidential Address

ON

"The Theory of Survival read in the Light
of its Context"

WILL BE DELIVERED BY

L. P. JACKS, LL.D., D.D.

Members and Associates will be admitted on signing their Names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.

NEW MEMBERS AND ASSOCIATES.

Names of Members are printed in Black Type.

Names of Associates are printed in SMALL CAPITALS.

-
- Beavis, P. E.**, North Lynn, 106 Highbury New Park, London, N. 5.
Festing, Major H. W., c/o Messrs. Holt & Co., 3 Whitehall Place, London, S.W. 1.
Gardner, Rev. A. R. L., 52 Beaufort Mansions, Chelsea, London, S.W. 3.
Little, Mrs., Park House, Whaley Bridge, Nr. Stockport.
Magrane, Mrs. Victor, 2 Holland Park Road, Kensington, W. 14.
Mason, Miss, 211 Commonwealth Avenue, Boston, Mass., U.S.A.
Moore, Mrs. Roland, 41 Rosary Gardens, London, S.W.
Upton, Miss Florence K., 21 Great College Street, Westminster, London, S.W. 1.
Williamson, Mrs., 69a Lexham Gardens, Kensington, London, W. 8.
ANDREWS, DR. MARION B., 17 University Square, Belfast.
BURNETT, MISS ETHEL, Crathes Castle, Crathes, N.B.
CARRUTHERS, MRS. W., c/o Bank of Montreal, 9 Waterloo Place, London, S.W. 1.
DAVYS, MAJOR G. I., I.M.S., c/o Messrs. Grindlay & Co., Hornby Road, Bombay, India.
FELKIN, MRS., 119 Grosvenor Road, London, S.W. 1.
GRAHAM, MRS. W. P. GORE, 23 Devonshire Place, London, W. 1.
HARDWICK-TERRY, MRS. E., Urquhart, Boxwell Road, Berkhamsted.
HASLER, MISS KATE M., East Mount, Brunswick Road, Douglas, I. of M.
HOLLOND, MRS. JOHN R., Wonham, Bampton, Devon.
HUNKIN, REV. J. W., C.F., Headquarters, 29th D.A.; and Gonville and Caius College, Cambridge.
INCE, MISS GLADYS, The Nurses' Home, Guy's Hospital, London, S.E. 1.
JOHNS, MISS, 13 Longton Grove, Sydenham, London, S.E. 26.
MACNAGHTEN, E. L., 37 Greycoat Gardens, London, S.W. 1.
MATTHEWS, DR. CAROLINE, 13 Longton Grove, Sydenham, London, S.E. 26.
MCGUSTY, G. A., 12 Molesworth Street, Dublin.
MERLIN, REV. F. W. J., Highfield, Huddersfield.

RAWSTHORN, MRS., Yew Trees, Ashton-on-Ribble, Preston.

RICHMOND, KENNETH, St. Merryn, North Cornwall.

RILEY, MISS MARY, 6 Colin Street, Wigan.

ROW, MISS LILLIAN M., 4 Moon Street, Wolverton, Bucks.

STANHOPE, THE HON. MRS. FITZROY, 49 Onslow Square, London,
S.W. 7.

WOODS, MISS C. E., 13 Cowley Street, Westminster, London,
S.W. 1.

MEETING OF THE COUNCIL.

THE 147th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, April 26th, 1917, at 3 p.m.; THE PRESIDENT in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, Rev. M. A. Bayfield, Sir Lawrence Jones, Sir Oliver Lodge, Mr. J. G. Piddington, Mr. Sidney C. Scott, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Nine new Members and twenty-two new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for January-March, 1917, were presented and taken as read.

The Council recorded with regret the death of Miss Jane Barlow, a Member of the Society and of the Committee of Reference and Publication.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

The 56th Private Meeting of the Society for Members and Associates only was held in the Council Chamber, at 20 Hanover Square, London, W., on Thursday, April 26th, 1917, at 4 p.m.; THE PRESIDENT in the chair.

A discussion on "The Development of Different Types of Evidence for Personal Survival" was opened by MRS. HENRY SIDGWICK, and MISS F. M. STAWELL contributed a criticism of the evidence for survival contained in Mr. G. W. Balfour's paper on *The Ear of Dionysius*. These papers, it is hoped, will be published later in *Proceedings*. Sir Oliver Lodge, Dr. Jacks, Mr. Constable, and Sir William Barrett also took part in the discussion.

REPORT OF THE DISCUSSION.¹

SIR OLIVER LODGE: Mrs. Sidgwick's paper is judicial, holding the balance even; Miss Stawell's paper is an example of extreme orthodoxy. But with regard to myself, I am on the extreme left; for you know, I have given myself away, and have come definitely to the conclusion that survival is a fact and that communication with the dead is in a certain sense proven. Hence, that being admittedly so, you can discount what I say!

Miss Stawell, whose sceptical paper is a very fair one, is impressed with the doctrine of chance-coincidence. She refers to a case when a number of people were asked to write at random and she found one piece of writing that corresponded to her own state of mind and might have been communicated by a dead friend. Note the difference between that case and the ordinary case of mediumistic communications. She had not picked out that one individual and tried to get communications from her friend. She had taken the writing by chance and found something in it that corresponded to her own mind. She chose it out of 30 pieces. Suppose she had taken it from 30,000, there would have been still more possibility of chance-coincidence; sooner or later the coincidence was bound to occur. And you cannot draw conclusions from one instance.

Then she speaks of the strange lapse of memory that appears in the script which Mr. Balfour calls "Script D," where the communicator seems to think that all that had been said on the subject of Dionysius' ear ought to have been known by Mrs. Verrall. So far from there being a strange lapse of memory, I think it is a natural one, owing to the long interval of time. At first, and during the setting of the problem, they had specially said that Mrs. Verrall was not to be informed, in order to avoid telepathy. But no solution was obtained, and perhaps the communicators practically forgot the whole matter. Then came Mrs. Verrall's sitting with "Mrs. Willett," and memory revived. "What about the Ear of Dionysius?" they said. "You've got that clear, we hope?" The whole incident seems to me human and natural, and there is nothing strange about it.

¹This report gives only the substance of what was said; it is not *verbatim*,

Another contention in the paper is that "Mrs. Willett" was interested in the Ear of Dionysius and concerned with this kind of thing. But in fact she is not at all interested in such things, and it is natural that, although she had heard the name Dionysius under control, she did not remember anything about it afterwards.

Then Miss Stawell says that she had often come across Philoxenus in her reading, but he is mentioned in such a very incidental manner that only those familiar with the name would notice it. The name has been brought to her mind now and she sees it everywhere, but it would have made no impression on her before. She says, too, that Mrs. Verrall must have come across Philoxenus in her studies and may have forgotten it; this would not be so strange, Miss Stawell thinks, as her forgetting the Ear of Dionysius. But the Ear of Dionysius is not a classical reference; the name is medieval, and that is probably why Mrs. Verrall did not know anything about it. But *her* knowledge of the whole subject of Philoxenus is hypothetical—Dr. Verrall's knowledge of these things is certain. Hence, when we receive from a medium a communication purporting to come from Dr. Verrall, it is a simpler hypothesis to say that it comes from one who did know the subject of the communication than from one to whom it was foreign. The script moreover shows considerable effort and design, foreign to Mrs. Verrall, but quite appropriate to Dr. Verrall, and it is to be remembered that, when Mrs. Verrall did see this script, it did not bring up any previous knowledge. Supposing she had had any knowledge, she had a much more serious lapse of memory than anything shown by the communicator.

As regards the evidence in general: the evidence referred to by Mrs. Sidgwick has, it has been noted, all come from non-professional mediums, the only exception being Mrs. Piper, who for all practical purposes is a non-professional medium, that is, she did not sit for strangers. Professor Barrett brought forward telepathy in a paper read before the British Association in 1876. His paper was read but not published, as the evidence was not accepted. That attitude is not new. Fresh discoveries are always regarded with suspicion until the atmosphere is ready for them. The fact of telepathy has been established

by the Society, and, as Mrs. Sidgwick says, it constitutes a very important link in the chain of evidence. It tends to show that mental activity is not dependent upon the body. I think there are certain people in spiritualistic circles who do not yet realise the importance of telepathy from their point of view.

But how in telepathy is a mental impression conveyed from one person to another? Take the Honolulu episode in "Raymond." The family group in Birmingham asked Raymond to give the word "Honolulu" at a sitting in London, and the word was given. Now that is what we should call a telepathic experiment. But what appeared to be the dramatic explanation was that Raymond was in touch with both places and was asked to convey the word. My point is this: it is a case of telepathy, but it may be explained by a certain intermediary, an individual personality who conveyed the message.

The evidence for survival appears to be of several different kinds: there is the domestic type with personal touches, and the scholarly type (as in the Dionysius case). There is also the cross-correspondence type, both of the simple and of the complex variety, and the cross-correspondence type is extremely important—more so than men realise. There is a great deal of it, and it requires a great deal of study. The simple cases are what people are asking for, but the complex cases are more valuable and show the desire of the operators to exclude ordinary telepathy. They give apparently meaningless communications that require a great deal of analysis and dissection before the meaning comes out. Then there is the posthumous letter kind, to which Mrs. Sidgwick referred in her paper. So far this kind has failed, and I think it will continue to fail. I think that those on the other side want us not to attribute much importance to it. Mr. Piddington's "Sevens" case¹ shows that leakage is possible. The fact is that crucial proof is seldom to be obtained and always to be mistrusted. I think that Sir William Barrett will agree that in science we often get what we think crucial proof,—it is sometimes very convincing,—but we find afterwards that it ought not to have been convincing—there was a flaw which we had not perceived. The real proof of all scientific theories is cumulative, and no theory is established before proceeding to

¹ See *Proc. S.P.R.*, Vol. XXIV., p. 222 ff.

act upon it. We are guided by probability more than we know. Most of our theories are working hypotheses; they are accepted, they will be changed, they will be much changed, and are ready to be changed—they hold the field for the time being and they are acted upon as working hypotheses. A sound working hypothesis is what I consider to have been reached in the matter of survival.

The evidence keeps on growing. Every week I introduce a complete stranger to some medium, and every week those bereaved persons get into touch with their relations. Without the slightest clue the communicators are eager to get through to bring comfort, in order that the people left behind may look forward to reunion. That is not done for evidence, but evidence follows; so a hypothesis gets more and more bolstered up, until it becomes established.

Mrs. Sidgwick's paper concluded with some practical advice to those who interest themselves in psychical matters or are intending to visit mediums, and with this advice I heartily concur. I think that the conclusion to which I have arrived is that it is one universe all the time, not two—but there is a veil between them, caused by the limitation of our senses.

DR. JACKS: I do not quite know whether I should be considered to be on what Sir Oliver Lodge has called the left side or the right in regard to the question of the evidence for survival. I feel that I have certain grounds for believing in survival independent of those that are investigated by this Society. And that being so, I am open to evidence which corroborates a belief independently held. And I find it easy to interpret a great deal of the evidence in terms of that belief; but I must confess that if I had not this independent belief, I doubt whether the evidence so far accumulated by the Society would convince me of survival. I admit that it is impressive and ought to be carefully weighed by the most sceptical; but in spite of what Sir Oliver Lodge has said, I cannot say that I think it is conclusive. An ingenious person, who had no independent belief in survival, and still more an ingenious person who was determined to explain away the evidence, would not have very much difficulty in getting round the evidence so far obtained. I have

often tried to frame a conception of what really convincing evidence would be. What would be the kind of evidence that would settle the question once and for all? I confess. I have never been able to form a conception of evidence of this kind that could not be got round by manœuvring and ingenuity. Not that I approve of manœuvring and ingenuity in dealing with matters of this kind, but still, I think you will find it is as I say, if you make the experiment. The will to disbelieve is quite as active as the will to believe. Build up a case of evidence as strong as you can make it for survival, and then exercise your ingenuity by trying to get round it, and I think you will always be able to do so. Of course, I assume that everyone concerned is perfectly genuine. You might even try this experiment. Try to produce conclusive proof that you are the same person that left your own door this afternoon to come to this meeting—a proof that no one can throw doubt upon. I think you will not be able to do it.

We have already seen in Miss Stawell's paper how the hypothesis of telepathy, if worked for all it is worth, will enable you to give another explanation of this evidence. Although the person who receives the communication may have no knowledge of the matter communicated to him, you cannot prove that knowledge of that matter has not been introduced into his mind in some way without his knowing whether it is there. He does not know what he knows. By following that line of argument you can invalidate *any* evidence. Take the question of imposture. Mediums are not the only impostors. How about the communicators? Are they masquerading? You can have no absolute proof that there is no imposture on the other side.

I think that the whole meaning of personal identity needs to be very carefully thought out and considered before we begin to produce evidence in favour of personal identity. In my own mind, personal identity is almost synonymous with personal continuity. Our personal identity largely consists in the fact that we are able at every moment to take up our life at the point at which we left it off. There is always a past, and it is my own particular past which makes me what I am. Personal identity involves a certain age.

Now suppose a man dies at the age of 50, at what age does he come to life in the next world? Has he no past behind him when he passes into the next world? If anybody talks about the mature personality coming to life in the next world without any past, he is talking nonsense. If he has no past, he has no personality. It seems to me that one of the most important tasks that await this Society is not so much to establish the identity of the spirits, but to establish the continuity of life in the next world with this life, or conceivably with some other life.

MR. CONSTABLE argued that when we treat this subject as a fight between those who believe in survival and those who do not, we make a great mistake. He had lately been reading Professor William James's *The Varieties of Religious Experience*, and in that book the author says that ecstasy is part of human experience. There is no loss of personality in ecstasy—there is merely a transcendence. Kant says the personality of man is a transcendental subject which is purely spiritual and has nothing to do with past, present or future. If that be true, then those who support survival have a very strong backing.

SIR WILLIAM BARRETT gave an account of an interesting case of evidence for survival, which he said would be included in his forthcoming book.

OBITUARY.

MISS JANE BARLOW, D.LITT.

IN the recent death of Miss Jane Barlow the Society has lost an early, a very gifted and valued member. For more than a quarter of a century Miss Barlow took a keen and active interest in our work, and for many years the Committee of Reference and Publication had the advantage of her co-operation and suggestions. Her intimate knowledge of the Proceedings of the Society and her sound judgment rendered her opinion always worth having. But she was so modest and

retiring that only those who knew her well could form a true estimate of the rare insight and the wide range of knowledge she possessed.

Few writers of the present day have been able to express their ideas in such perfect literary form as Miss Barlow; not a word in any of her published writings, or in her private correspondence—with its minute and beautiful script—could be omitted or be replaced by another word without detracting from the meaning. The present writer has heard such competent literary critics as Lord Morley and Frederic Myers express their unbounded admiration for the distinction of Miss Barlow's style, and the grace and charm of her Irish stories.

It was through her short stories of Irish peasant life that she became widely known to the outside public, and won a fame that will long endure. *Irish Idylls*, *Bog-land Studies*, *A Creel of Irish Stories*, *Strangers at Lisconnel*, *Maureen's Fairing*, *Kerri-gan's Quality*, and her many other volumes of short stories, reveal the true Irish atmosphere and depict with wonderful fidelity the pathetic, lovable, generous nature of Irish peasant life, spent amid the dreary stretches of moor and bog. It is true that her stories scarcely touch upon the religious aspect of the humble lives she narrates, which is so strong a characteristic of the Irish peasantry. But this omission was possibly due to her artistic instinct, and anxiety to avoid any trace of religious disputation. Otherwise these stories afford a true and wonderful revelation of Irish character, through incidents which in any less gifted writer would be considered trivialities. *Mac's Adventures* is a gem, a more charming boy was never created by any novelist, and, as a reviewer in the *Standard* said, "we grudge every moment that is not spent in Mac's inimitable company."

In her poems as well as in her prose writings Miss Barlow reveals the refined and cultured nature of her personality. She was an omnivorous reader and learned beyond most women; it is said (and it may be true enough) that she often conversed in Greek with her father, who was the well-known Senior Fellow and Vice-Provost of Trinity College, Dublin; he also was a deeply interested member of our Society, a man of the most prodigious and varied learning, and, like his daughter, a good musician.

Miss Barlow's insight into Irish character must have been an instinct rather than the result of acquired knowledge; for she had the most shrinking shy personality, rarely straying beyond the shelter of her beautiful home near Dublin except for the long country rambles in which she delighted. So deep and true was her revelation of the character of the Irish peasant with its strange contradictions, that those who only knew her writings thought she had always lived among the humble folk she describes. She had no small talk and seemed utterly oblivious of outward things, yet so keen and rapid was her observation that she seized upon any passing incident and wove it into a touching and beautiful story. Among the large collection of letters which she addressed to the present writer are many really worthy of publication, for they contain flashes of humour along with keen philosophic insight and glimpses of matters of the deepest import. When the University of Dublin threw open its degrees to women, Miss Barlow was one of the first to receive the highest honorary distinction that ancient seat of learning could bestow.

Slight in appearance with large and deep-set eyes she looked as if the flame of genius and thought had almost burnt out her physical frame, so frail was she. Deeply affectionate, she was devoted to her father and during the long illness which ended in his death a few years ago, she hardly ever left his bedside except to snatch a few moments of rest. His death, and this long and devastating war, made her weary of the present life, and the long cold winter brought on the illness which caused her death in April last at the age of sixty-five.

W. F. B.

CASES.

I.

L. 1212.

TELEPATHIC DREAM.

THE following account of a waking vision, which appears to have been connected with the death of an officer at the front, has been sent to us through Sir Oliver Lodge. The percipient was Dr. George Johnston, of 23 Seymour Street, W., and his original report of his experience was as follows :

23 SEYMOUR STREET, PORTMAN SQUARE, W.,
March 15, 1917.

My son, Lieut. Alec Leith Johnston, of the 1st King's Shropshire L.I., was killed at daybreak on Saturday, April 22nd, 1916.

At daybreak on the next morning, Easter Sunday, about 24 hours after his death took place, when I was lying half awake and half asleep, I had the vision or dream, an account of which follows.

I saw two soldiers in khaki standing beside a pile of clothing and accoutrements which, in some way, I *knew* to be Alec's, and my first feeling was one of anger and annoyance that they should be meddling with his things, for they were apparently looking through them and arranging them. Then one of them took up a khaki shirt which was wrapped round something so as to form a kind of roll. He took hold of one end of it and let the rest drop so that it unrolled itself and a pair of heavy, extremely muddy boots fell out and banged heavily on the floor, and something else fell which made a metallic jingle. I thought "That is his revolver," but immediately afterwards thought "No, it is too light to be his revolver, which would have made more of a clang."

As these things fell out on to the floor the two men laughed, but a sad wistful kind of laugh with no semblance of mirth in it. And then the words "Alec is dead and they are going through his kit," were most clearly borne in upon my mind. They were not spoken and I heard no voice, but they were just as clear as if I had done so. And then I became fully awake with these words repeating themselves in my mind and with the fullest conviction of their truth which I never lost. I suppose I still tried to persuade myself that it might not be true, but it was useless and when the official telegram arrived it only confirmed what I already knew.

GEORGE JOHNSTON.

In a letter of the same date, March 15, 1917, Dr Johnston adds the following comments on his statement :

... Two points have to be borne in mind in estimating the importance of the dream as an intimation of my son's death and not as a mere coincidence.

(1) He went out to the front in October, 1914, and was there continuously (with three short leaves) until his death on April 22nd, 1916—Easter Saturday. During these eighteen months I never had

any dream or any impression of his being in serious danger, although I often knew that he was in the midst of hard fighting and he was wounded in three places in August, 1915, at Hooge.

(2) At the time when I had the dream I was under the impression that his battalion was resting and that they would not be in the fighting line until the middle of the week. Hence my mind was quite easy about him and I was not feeling at all anxious. In the ordinary course of events they were not due in the trenches until the Wednesday, but they were unexpectedly called upon on the evening of Good Friday to move up at once to recapture a trench which had been taken by the Germans some days before. It was after having accomplished this, and whilst the position was being consolidated, that he was killed.

I have never in my life had any dream so vivid as this one was, and when I saw in the Sunday papers that his battalion had accomplished this "fine feat," as they called it, I had no doubt whatever that my boy was dead. When the official telegram came on the Wednesday I felt that it was hardly necessary to open it. . . .

I shall always think (as a nephew does to whom I told my dream on the Sunday afternoon), that this vision was Alec's way of letting me know what had happened.

A minor point that may be worth noticing is that when I heard the metallic clink when the shirt unrolled and let its contents fall on the floor, I at first thought "That is his revolver," but then immediately thought the noise was too "jingly" to be made by the fall of a heavy service Colt such as he had. When his things came home, however, I found that instead of having a Colt he had a light French automatic pistol which, in falling, would have made exactly such a sound as I heard.

I do not suppose that his kit was actually being gone through at the time of my dream, nor do I think that it makes much difference whether it were so or not. But the regimental surgeon (since killed himself) who came to see me early in June told me that he believed that they really were going through Alec's things about the time of my dream.

GEORGE JOHNSTON.

In a subsequent letter he writes :

March 25th, 1917.

. . . The only person whom I told the dream to, before the arrival of the War Office telegram, was my nephew who was here on Sunday, the 23rd April [1916].

I enclose the letter which he sent me when he had definite news of Alec's death.

I also enclose a copy of part of a letter which the regimental surgeon (since killed) wrote to his father. I do this in order to show the conditions under which the attack was made, especially as to mud.

One does not want to read too much into such an experience, but I have often thought that what I saw had a certain amount of symbolism in it. The fact that the boots which fell out of the rolled-up shirt were so exceedingly muddy, and that the other thing which dropped out was, as I at first thought, his revolver, point to the terribly muddy conditions of the attack and to the fact that it *was* an attack, for otherwise the revolver would not have been carried. But this is a minor point.

GEORGE JOHNSTON.

The letter from Dr. Johnston's nephew, Mr. N. C. Reid, to which reference is made above, began as follows :

May 4, 1916.

I hear that Alec has died at Ypres. Your dream has come true. Alec appears to have been trying to let you know. . . .

N. C. REID.

The reference in the above letter to Dr. Johnston's dream implies that Mr. Reid had heard of it before he heard of Lieut. Johnston's death, but we asked also for an independent statement from Mr. Reid that Dr. Johnston had related his dream to him on the day on which it occurred, April 23, 1916, before Dr. Johnston himself knew of its verification. In reply Mr. Reid wrote as follows :

2/7 ESSEX REGT., HARROGATE, YORKS.,

April 3, 1917.

I have been asked by my uncle, Dr. George Johnston, to send you a statement to the effect that he told me of the dream or vision which he had of his son's death before actual confirmation.

This I can do.

I was spending the afternoon of Easter Sunday last year (April 23, 1916) at his house, and while at tea he came in from paying a professional visit somewhere.

After tea he spoke to me of his dream. I regret to say I cannot remember all he said, but I do recollect his saying he saw

two officers looking over and packing his son's kit. He was angry at their meddling, but it suddenly dawned upon him that his son was dead. Whether Alec Johnston appeared in the dream I forget.

Some days afterwards I heard that Alec Johnston was dead, confirmation having reached him, Dr. Johnston, on a date after the 23rd April.

N. C. REID.

As regards the circumstances under which Lieut. Johnston lost his life, we print below extracts from the letter to which Dr. Johnston refers on March 25, written by the regimental surgeon :

April 27th, 1916.

... You will have seen by the papers about the gallant attack the Btn. made the other night to retake some trenches lost by another Btn. It was as the Army Commander said, "A magnificent feat of arms," and you can guess what the higher command thought of it when they honoured the regiment by mentioning them by name—an honour which has only been paid twice all the time out here. Unless one is on the spot though one could not realise the conditions under which the attack was made or the apparently hopeless job it seemed. I don't think any other Btn. could have done it. The mud, to take one point only, was so deep that the men had to throw themselves down and crawl—putting their rifles and bombs ahead a few feet and then struggling up to them. Of course the rifles were so covered with mud that they could not shoot, so the men just struggled on till they could use the bayonet. We had men utterly engulfed in the mud and suffocated. It was a glorious achievement, and the cost was heavy.... Johnston—who used to write "At the Front" in *Punch*—was shot through the heart gallantly superintending his company consolidating the captured position. As dawn broke he was so busy with so much to see to that he would not take cover, but kept on walking from end to end of the trench over the top to save time. He was picked off by a sniper.

T. I.

In a letter to Dr. Johnston from one of Lieut. Johnston's fellow-officers, giving an account of his death, the muddy condition of the ground is again emphasised. He writes :

May 7, 1916.

... As you know the conditions were simply awful. Pitch dark, and wading up to our waists in mud....

It appears from the evidence given above that at the time when Dr. Johnston had the dream which he regarded as an intimation of his son's death, Lieut. Johnston had been dead about twenty-four hours. It is a strong point in favour of the assumption that some other factor than chance-coincidence was involved, that during the year and a half that his son had been at the front Dr. Johnston had had no other similar impression about him, and that on April 23, 1916, he had reason to believe that Lieut. Johnston was temporarily out of danger.

If it is the fact that Lieut. Johnston's kit was being examined at about the time of Dr. Johnston's dream, it may be that he received an impression of an actual scene which took place. But it seems more probable, as he suggests, that the dream was a piece of symbolic imagery representing the fact, telepathically conveyed to him, that his son had been killed in the attack on the previous day.

We are indebted to Dr. Johnston for the trouble he has taken in providing us with evidence for which we asked, and for permission to use his name.

II.

L. 1213. TELEPATHIC IMPRESSION.

THE following case of what appears to have been a telepathic impression has been sent to us through Mr. G. Lowes Dickinson, whose sister was the percipient.

Miss Dickinson's original statement was as follows :

11 EDWARDES SQUARE, W. 8.

[April 3, 1917.]¹

On Thursday, March 29th, 1917, I was upstairs at 8.30 a.m. and the front-door bell rang. I said to myself that it must be my cousin, Harry Dickinson, come to tell me his mother was ill.

When the maid came up a few minutes later, I asked her what the ring at the bell was. She replied that it was a telegram for Mr. G. I said to her, "I thought it was Mr. Harry Dickinson come to tell me his mother was ill." I went out at 8.45 for the rest of the morning, returning about 12.30. When I came

¹In reply to a question as to when this account was written, Miss Dickinson informed us: "I wrote out my account a few days after [the incident] happened, but I do not remember the exact date—I should think April 3rd."

in, the maid said to me, "Mr. Harry Dickinson has been to ask you to go and see his mother, who is ill." I said "What time did he come." E. F. replied, "About 11 o'clock."

I had not been thinking of my aunt, nor do I often see her, but March or April, 1916, my cousin came round about 8.30 a.m. to ask me the same thing.

JANET LOWES DICKINSON.

We have also obtained the following statement from Miss Dickinson's maid :

11 EDWARDES SQUARE, W. 8.,
[April 14, 1917.]

On Thursday, March 29th, 1917, I went upstairs soon after 8.30 a.m. and Miss Janet asked me what the ring at the bell was. I said it was a telegram for Mr. G. She said, "I thought it was Mr. Harry Dickinson come to tell me his mother was ill." Miss Janet went out soon after, and when she came in about 12.30, I said, "Mr. Harry Dickinson came this morning to ask you to go and see his mother, who is ill." Miss Janet said, "What time did he come," and I said, "About 11 o'clock."

ETHEL FAWKES.

Miss Dickinson has also sent us the following letter from Mr. Harry Dickinson, who appears to have been the agent in the case :

222 GOLDHAWK ROAD, SHEPHERD'S BUSH,
LONDON, W., April 8, 1917.

With reference to our conversation of to-day's date, when you told me that you had a strong impression of my mother's illness on the morning of 29th ult., I can say that some time between 8 a.m. and 9 a.m. on that day I was in great anxiety of mind and was considering calling round and asking you to sit with her. As you will remember I called round the same morning at about 11 a.m. with that intention and found that you had gone out. My anxiety (apart from her illness) was based on the fact that I was obliged to finish certain work at once, and that I could not leave her alone all day in the condition she was in at the time. My mother also wished me to call for you.

HARRY DICKINSON.

Miss Dickinson mentions in her original statement that about a year before her cousin had come to her early in the morning to ask her to go to his mother who was ill, and we, therefore,

asked whether Mr. H. Dickinson had done this on more than one previous occasion, and whether, on March 29, 1917, Miss Dickinson had any reason to think that her aunt was ill. Miss Dickinson replied to these questions as follows :

April 23 [1917].

1. I did not know my aunt was ill ; she was only taken ill the night before.

2. My cousin had not sent for me since March or April, 1916.

JANET L. DICKINSON.

It, therefore, appears that (a) on the morning of March 29, 1917, Miss Dickinson had no special reason for expecting that Mr. H. Dickinson would send for her to sit with his mother ; (b) at about the time, 8.30 a.m., when she had the impression that he had come, he was thinking of coming and actually came a few hours later.

REVIEWS.

On the Threshold of the Unseen : An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death. By SIR WILLIAM BARRETT, F.R.S. (Kegan Paul, Trench, Trubner & Co. Ltd., London. 6s. 6d. net.)

Over twenty years ago, Sir William Barrett gave an address in London which he expanded into book-form under the title *On the Threshold of a New World of Thought*. An edition was printed off in 1895, but publication was postponed in consequence of the adverse report of the Cambridge investigators of Eusapia Paladino, concerning whose earlier phenomena the book as prepared gave a favourable account. Further evidence indicating the genuineness of some of Eusapia's phenomena having been obtained, the book appeared in 1908, and was soon sold out. Again Sir William cautiously waited, rather than publish a new edition, in order that he might see the results of the S.P.R. investigations in "cross-correspondences" and the like ; and, these having now confirmed the indications of earlier evidence, the volume under notice was prepared by recasting and enlarging its forerunner.

After dealing with objections based on materialistic or ecclesiastical presuppositions or on the "triviality" of the evidence, Sir William gives an account of some of his experiments with a little girl—daughter of an English solicitor of high standing—in whose

presence loud raps and other noises occurred, keeping time with music or spelling out messages which, however, always suggested the child's own mentality; and though the communicator claimed to be a lad named Walter Hussey, the spelling of the messages reproduced the characteristic mis-spellings of the medium. The author leaves open the question of source, but is sure that the raps require a supernormal explanation of some sort. Also heavy tables were moved in a manner requiring far more force than the child could normally exert. Sir William describes other cases with a different but equally non-professional medium, Miss L., whose raps similarly gave messages suggestive of the medium's own mental make-up. All these phenomena were obtained in a good light, sometimes in the morning of a bright sunny day, and the mediums readily agreed to any test-conditions that were proposed.

Further confirmation was supplied by phenomena witnessed at Belfast, through the non-professional mediumship of Miss Kathleen Goligher, which is being studied by Dr. Crawford. Sir William saw the table rise and remain suspended eighteen inches above the floor, in a good light and with no one touching it. He tried to press it down, and failed; then climbed on it and sat there, with feet off the floor, until he was tipped off. These and other remarkable phenomena were accompanied by raps showing intelligence, as in other cases.

Turning to automatic writing, Sir William describes the investigations of a small private circle of his friends in Dublin, who repeatedly obtained veridical ouija-messages concerning things unknown to the operators, who moreover were sometimes blindfolded and the alphabet letters redistributed in positions unknown to them. Thus clairvoyance or some external agency seems to be indicated. In one striking case an officer cousin of one of the sitters purported to communicate, asking that his pearl tie-pin should be given to the girl he would have married if he had lived. A full name was written, but it was unknown to the sitters, who were also unaware of any engagement. It was found to have existed, however, and the lady's name was the name written by ouija: and a pearl tie-pin was found among the officer's belongings.

On the other hand, some of the "communications" were apparently quite fictitious, as is so often the case with most automatists.

In addition to these and other first-hand experiences, Sir William sketches the history of psychical research from his first experiments

in telepathy over forty years ago to the present time, quoting from many records of the most prominent workers, and discussing telepathic and other difficulties. He avows his own firm conviction that human personality survives bodily death, while wisely remarking that the investigation is not for everyone, and that it is a science, not a religion. The psychical order is not the spiritual order; spiritual advancement is by the inner not the outer way; by the first-hand personal apprehension of God. But psychical research gets round materialism, and thus paves the way for rational as well as intuitive religious belief.

Of the founders of the S.P.R., Sir William Barrett is now the only one still with us, and of the original Vice-Presidents he and Mr. A. J. Balfour are the only two remaining. These facts lend special interest to a volume by the veteran worker to whom all who have been helped by the S.P.R. are indebted. And, being critical in method and popular in style, it will do excellent service in training up the general public in the way it should go.

J. A. H.

The Soul and its Story. A Sketch by NORMAN PEARSON. London, Edward Arnold. 1916. Pp. xx, 316.

Though Mr. Pearson is hardly a profound or original philosopher, he discourses pleasantly enough about a large variety of interesting subjects (from the disembodied souls of dissociated molecules and the inheritance of acquired characteristics to the free-will puzzle and philosophic Absolutes) which are more or less connected with the question of the soul's immortality. Of this belief he is very anxious to convince himself, and he duly arrives at the conclusion that there is nothing in any of the topics he speculates about to prevent him from being immortal. He is also amiably disposed to concede immortality to others, indeed to "the vast majority of the human race," though "extinction may be the fate of an unfortunate few" who persistently rebel against the divine order of things and get so shattered in consequence that they are "resolved once more into the mind-stuff" out of which they were wrought (p. 315). Mr. Pearson's speculations will not improbably appeal to those who are willing to believe in the doctrine he advocates, but are hardly calculated to transform the logical aspects of the question, which depends on obscure and disputed facts rather than on speculations however ingenious. So even a sympathizer with

his aim may feel that he hardly digs deep enough to undermine his opponents' arguments or to clinch his own.

For one thing his method is too eclectic. It is as impossible to make the lion lie down with the lamb in the intellectual as in the physical sphere. The materialist cannot be made to agree with the spiritualist by selecting passages they can both assent to. Neither will the *a priori* metaphysician and the empirical researcher sanction each other's methods.

Secondly, it is not much use to accept popular notions uncriticized. The facts, *e.g.*, that we are in the habit of describing biological history as an 'evolution' and flatter ourselves that we have 'progressed,' yield no scientific guarantee of any necessity either that 'progress' must continue or that living beings must develop on the same lines as heretofore. To regard it as such a guarantee is either a fallacy or at best an 'over-belief.'

What is still more serious, Mr. Pearson omits to explain what he means by a soul. He calls it a 'substance' indeed, and apparently means by 'substance' a substratum or "permanent something in the background" (pp. 225, 227; cf. p. 86). But he does not discuss the difficulties many philosophers have found in this notion of substance nor the alternative view which makes 'substance' a product of activities, though he just mentions the possibility of conceiving the soul as an activity (p. 212). Nor does he make it clear how he stands with regard to the corollaries of attributing the old notion of 'substance' to the soul. Would he agree that it follows from it that the 'soul' is also simple and immutable? And that what is simple must be immortal, because it cannot be dissolved into parts which it has not got? If he accepts these deductions, he is hardly entitled to the verdict he passes on the empirical evidence of multiple personality (ch. xviii.), viz. that it "does not disprove the essential unity of the soul." If, on the other hand, he does not accept the whole bag of tricks of the old 'rational psychology,' but holds that the soul has 'parts' (pp. 238-9), and is extended, and can be printed on (p. 222), and can change (p. 218), the questions of how the soul generates a plurality of selves, simultaneous and successive, supports them, is affected by them, and preserves its own unity in so doing, demand formal consideration. Had Mr. Pearson fully realized this, he would not, I am sure, have treated the empirical material about multiple personality merely negatively as an objection to a preconceived theory; he would

have seen that it was relevant to the essential meaning to be assigned to the notion of soul. And he would then, I venture to think, have appreciated better the meaning and force of James's psychological description, which at present he misapprehends (ch. xvi.). James showed that the term 'self,' as ordinarily used, was ambiguous and covered both the 'I' and the 'Me.' Of these the 'I' is never an object of knowledge, and hence, if a 'permanent substratum' is wanted and is to be called a 'soul,' the 'I' may be identified with that. It may also be identified with the 'transcendental' function, which is the Kantian 'Ego.' But it is not knowable, and cannot be shown to be individual. All the differences that distinguish one person from another fall within the 'Me,' and so the 'I' may just as well (or better) be an Absolute or Universal Soul of which we are all the multiple personalities. These are not consequences Mr. Pearson would welcome (cf. ch. xx.), but they are what comes of insisting on finding a 'substance' behind the actual in order to support the empirical self. James, on the other hand, was quite right to eschew this futile procedure, and to conceive the 'I' as a continuous appropriation of a mind's (or soul's or self's) past by its present. It is regrettable, perhaps, that he borrowed a term from the then dominant intellectualism and called the 'I' a 'thought,' and sometimes spoke as if the *stream* of consciousness were really made up of a succession of such 'thoughts,' like Mill's serial self; but there can be no real doubt that the keynote of his view is continuity, the continuity of the 'I' with the 'Me' and of the 'Me' of one moment with that of the next. So these expressions cannot be pressed; no one knew better than James how vain it is to multiply entities in the unknowable. If the terms 'substance,' 'soul,' 'self,' 'Ego,' 'I,' 'spirit,' 'mind,' 'consciousness,' 'personality,' etc., are to have any real meaning, they must be so used as to have value in the description of observable facts of our experience; but at present there seem to be far more of them than philosophers can advantageously employ, while they waste so much time on disputing about them that they let the facts go by unobserved, and the psychical researches which alone could throw light on these old questions are not undertaken for lack of rescarchers.

Finally attention may be called to a good *aperçu* of Mr. Pearson's on p. 275. He rightly points out that monistic philosophers err in trying to construe the development of the world as a process

of the reabsorption of the Many into the One, and that it looks rather like "an orderly and elaborate process of *disintegration*." This is obviously true, but like so many good things, the suggestion has been anticipated. A curious pessimist, who wrote under the name of Mainländer, explained the unity of the universe as being a unity of origin, due to the common descent of all things from an Absolute which was no longer in being because it had committed suicide, and so had imparted to them a common impetus to dissociation and extinction. The divergence in the value-judgment thus passed on the world-process may not convince Mr. Pearson that he was hasty in assuming that 'evolution' meant 'progress,' but it should at least convince him that it is not enough merely to be assured that the soul is going on, but necessary to inquire also what it is going on to. And for all he has shown to the contrary Mr. Pearson's atomic souls may as greatly excel ours in the quality, as they do in the duration, of their terrestrial existence.

F. C. S. SCHILLER.

NOTES ON CURRENT PERIODICALS.

Archives de Psychologie, No. 62 (Dec. 1916). This Number has nothing that refers immediately to psychical research, but it contains an interesting theoretic article on the unconscious by Prof. C. G. Jung, the Zürich psycho-analyst. He endeavours ingeniously to solve the problem of our psychic nature by a number of distinctions, between the personal and the 'impersonal' unconscious, *i.e.* that which our personality has 'repressed' or not yet exhibited and that which is general and common to all minds, and between the personality, the *persona*, the 'collective' soul and the individual; but it does not appear that his distinctions are either obvious or demanded by the empirical facts or that they lead to anything, partly because they get entangled in the old logical puzzle of the particular and the universal, more perhaps because the line drawn between the 'personal' and the 'collective' is essentially artificial and arbitrary. For, after all, the given fact is the totality of psychic processes; of these some can be selected and identified with similar and analogous processes observable in other minds, while others resist such assimilation. But this fact hardly entitles us to construct a 'collective soul' out of the former, and to regard our figment as a substantive entity; for it is only by ignoring the individual differences between the processes in

different minds that we can call them 'the same.' Upon stricter scrutiny it will always be found that no two minds, and no two processes, are ever quite the same, and that the unique individuality of each soul colours all its contents, and renders it strictly incomparable with any other. Hence the 'collective soul' is a fiction, which becomes dangerously false, if it leads us to imagine that our actual personality can actually be constructed by superinducing an element of particularity upon a general matrix.

Prof. R. Weber relates some experiments he had made on himself to test his ability to estimate the lapse of time on waking from sleep: it does not seem that he was very successful, or that he improved with practice. It appears from the book-reviews that the war has not extinguished the debate about the feats of the 'thinking' animals in Germany. One observer concludes that the dog 'Rolf' interprets signals unconsciously given him, a second reports that the arithmetical capacity of the blind horse Berto is indisputably genuine, while a third takes refuge in the telepathic explanation.

F. C. S. S.

CORRESPONDENCE.

DR. W. J. CRAWFORD'S *THE REALITY OF PSYCHIC PHENOMENA*.

To the Editor OF THE JOURNAL OF THE S.P.R.

March 31, 1917.

MADAM,—It was with considerable surprise that I read, in the S.P.R. *Journal* for Feb.-March, the review by "E. M. S." of Dr. W. J. Crawford's book, *Reality of Psychic Phenomena*.

It would appear as if E. M. S. cannot have read the "Preliminary remarks" in the book under review, in which Dr. Crawford deals very fully with the possibility of the phenomena being produced by any mechanical means; but apart from that, it seems incredible that Dr. Crawford should be so simple, so purblind an observer that in the course of two years of minute experimenting, he should not have become aware that the phenomena were being produced in the crude manner suggested by E. M. S. E. M. S. would further have us believe that this utter want of observation was shared by other observers who attended the séances, including Sir Wm. Barrett, who was present on two occasions.

Has not E. M. S. made up his mind on *a priori* grounds that such phenomena *cannot* occur, and would it not have more truly

represented his real belief, if he had impugned Dr. Crawford's good faith, and frankly declared that in his opinion the record of the alleged phenomena was a gigantic hoax?

This class of criticism is not encouraging and smacks of the criticism levelled some forty years ago against Sir Wm. Crookes.

C. E. BADDELEY (Colonel).

To the Editor OF THE JOURNAL OF THE S.P.R.

May 3, 1917.

DEAR MADAM,—I have heard the review by "E. M. S." of Dr. Crawford's book, *The Reality of Psychic Phenomena*, confidently cited as establishing that the levitations described in the book were performed by the medium's foot, and I think it might be represented to the reviewer that this possibility, somewhat remote in every instance, might have been suggested with more qualification. The very remarkable levitation described on pp. 24-5 of the book could not have been so produced, if Dr. Crawford is at all to be trusted as to observed facts, unless the medium's foot was more than a yard from her knee, and her knee bent at a reflex angle; and many of the other phenomena described would tax the ordinary resources of the human leg to an almost equal degree. That *one or two* of the phenomena could have been so produced might have been quite fairly and justly pointed out; but the suggestion, to anyone who has not read the book, or has read it carelessly, is that they could all have been produced in this way.

I write this only in the interests of science—I do not know Dr. Crawford, and have no interest in supporting his contentions.

K. F. R.

REPLY BY THE REVIEWER.

To the Editor OF THE JOURNAL OF THE S.P.R.

DEAR MADAM,—I am sorry that my review of Dr. Crawford's *Reality of Psychic Phenomena* has produced on Colonel Baddeley, or on any other reader, the impression that I in the slightest degree impugn Dr. Crawford's good faith. I certainly do not; nor do I underrate the importance of the case, which on the face of it appears to be one of the most remarkable of its kind that has recently come under observation.

I was greatly disappointed with the book, as I had expected that the weighing and measuring experiments would have been

directed first to proving that the phenomena were not produced by normal mechanical means. For this essential preliminary, however, Dr. Crawford seems to have trusted mainly to his certainty that if there had been a trick he must have observed it; and his apparatus was introduced only with a view to interpreting the phenomena on the assumption that they were genuine. I quite admit that, from the description, it seems unlikely that if there was trickery he would not have perceived it. But one can only describe what one observes; and much experience (in days now long ago) in investigation of the physical phenomena of spiritualism, and further the experiments of Dr. Hodgson and Mr. S. J. Davey (see *Proceedings*, Vol. IV. p. 381 and Vol. VIII. p. 258), have convinced me that one's observation pitted against trickery is very untrustworthy. In cases, therefore, where trickery is the explanation that has to be excluded,¹ unaided observation should be relied on as little as possible. In the Belfast case measurements are permitted—a circumstance, as far as it goes, in favour of the genuineness of the phenomena—and my chief object in saying what I did was to indicate ways in which I hoped measurements might be applied to supplement observation in judging of that genuineness. I much hope that Dr. Crawford will extend his experiments in this direction.

I am glad that Dr. Crawford has invited other investigators to confirm his observations. I understand from Sir William Barrett that he was much impressed by the first sitting at which he was present (at the second, nothing of much importance happened owing, it was thought, to the health of the medium). As one sitting is, of course, not enough, he is hoping to go again. I am glad too to hear that Sir Oliver Lodge may be able to go to Belfast.

The above was written before I had the opportunity of seeing K. F. R.'s letter, but it perhaps sufficiently meets his criticism of my review. It is difficult, of course, to write so as to ensure being understood by the careless readers of whom he speaks, and to any careful reader it must, I think, have been obvious that I did not regard it as established that there was any trickery in the manifestations. What I complain of is that mechanical means have

¹ It is hardly necessary to say that in investigations of this kind the excellence of the character of the medium and her pecuniary disinterestedness do not preclude the necessity of conditions excluding the possibility of trickery. Dr. Crawford gives us to understand that the medium realises this,

not been employed in a manner to establish that there was not trickery. Until this is done to a greater extent than it has yet been in investigations of the physical phenomena of spiritualism, the genuineness of such phenomena is likely in my opinion to remain at best dubious. It is the business of conjurers and tricksters to persuade us that we see (or hear or feel) something different from what actually happens. When they have succeeded, our description of what has occurred would of course be erroneous. The only way of completely overcoming this difficulty is to obtain evidence other than that of observation at the moment.

E. M. S.

ON EVIDENCE OF SURVIVAL.

To the Editor OF THE JOURNAL OF THE S.P.R.

April 26, 1917.

DEAR MADAM,—I am much interested in the question of Cross-correspondences, and particularly impressed by the latest Willett scripts.

At the same time I am not yet satisfied that telepathy in the form of control from the living has been ruled out.

I admit that so far experiments with the living have not yielded any results at all comparable to the elaborate and evidently purposeful dove-tailing of the scripts. Perhaps to expect that they should do so is putting too great a strain on the powers of the "Sub-conscious" as we know them.

But have these experiments been made under the same conditions and with the same psychic factors as are involved in the Piper-Holland-Willett and Verrall scripts? The most important psychic factors in all these cases being the common interest and the common desire—desire that a test-case may be provided, that a clue may be found, that survival may be proved.

Now, psychologically, desire, conscious or "sub-conscious," if it be strong enough, is the most purposeful and designing thing in the universe. Dream-analysis gives us some idea of the extraordinary power the *psyche* has of elaborating and designing its material according to its desire. It even *provides* the material. As the conditions of the dream-life are different, so the results are different. But though we may get nothing like the cross-correspondences, we *do* get elaboration, dramatisation, cunning and purposeful design. If, then, the conditions for testing telepathy

and thought-transference from the living were such that some dominant interest and desire were concerned it is just possible that we might get results showing that even cross-correspondences in the form of jig-saw puzzles, such as the "Ear of Dionysius," are not impossible between living minds.

I don't *want* to show it. I want to show survival. But I cannot think it is even indicated, until every other hypothesis is ruled out.

MAY SINCLAIR.

JOURNAL

OF THE

Society for Psychical Research.

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The Rooms of the Society at 20 Hanover Square, London, W. 1, will be closed during August and September, re-opening on Monday, October 1st.

The Editor, Mrs. Salter, will be in London during August and will see visitors, *by appointment*, at 20 Hanover Square, London, W. 1, on any week day except Saturday, between the hours of 10 a.m. and 5 p.m.

The next number of the 'Journal' will be issued in October.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Boustead, Mrs., Westfield, Wimbledon Common, London, S.W. 19.

Brown, B. H. Inness, 24 Broad Street, New York, N.Y., U.S.A.

Davis, Mrs. Kennard, The School House, Woodbridge, Suffolk.

Ekin, James, 88 Queen's Gate, London, S.W. 7.

Moore, W. F., 1 Redcliffe Street, London, S.W. 10.

Pynsent, R. B., at Oaklands, Hailsham, Sussex.

Scott, Mrs. W. E., 95 Ashley Gardens, London, S.W. 1.

AGLEN, F. A., Inspectorate General of Customs, Peking, China.

BINNEY, LADY MARJERY, Pampisford Hall, Nr. Cambridge.

BURTON, MRS., Grand Continental Hotel, Cairo, Egypt.

CHILDE-PEMBERTON, MISS A. H., 12 Portman Street, London, W. 1.

COLLINS, MISS MARY, 29 Glenluce Road, Blackheath, London, S.E. 3.

COURAGE, MRS., The Mount, Ifield, Crawley, Sussex.

DALLEY, MRS., 37 Sandringham Court, Maida Vale, London, W. 9.

HARPER, MISS E. K., The Apple Gate, Coombe Hill Farm, Nr. Kingston-on-Thames, Surrey.

HOWELL, MRS. PHILIP, 5 Carlyle Square, Chelsea, London, S.W. 3.

JAMES, HENRY, The Rockefeller Institute for Medical Research, New York City, U.S.A.

KITTERMASTER, REV. DIGBY B., Dame Armstrong House, Harrow-on-the-Hill.

PAGAN, MRS. G. L., 5 Belgrave Place, Edinburgh.

POWELL, ELLIS T., D.Sc., Rosedene, Brondesbury Park, London, N.W. 6.

SMITH, MRS. WILLIAM, c/o The Royal Bank of Australia, 18 Bishopsgate, London, E.C. 2.

STEPHENS, W. F., Seychelles Colony.

SWAINE, MRS. R. C., Letchworth Lane, Letchworth, Herts.

MEETING OF THE COUNCIL.

THE 148th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, June 28th, 1917, at 3.15 p.m.: SIR OLIVER LODGE in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, Rev. M. A. Bayfield, Mr. J. G. Piddington, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last meeting of the Council were read and signed as correct.

Seven new Members and sixteen new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for April and May, 1917, were presented and taken as read.

GENERAL MEETING.

THE 148th General Meeting of the Society was held in the Steinway Hall, London, W., on Thursday, June 28th, 1917, at 4.30 p.m., THE PRESIDENT, Dr. L. P. JACKS, in the chair.

THE PRESIDENT delivered an Address on "The Theory of Survival read in the Light of its Context," which will be published in the next part of the *Proceedings*.

THE "ST. PAUL" CROSS-CORRESPONDENCES REVIEWED.

BY WALTER F. PRINCE, PH.D.

THE first instance in a "Series of Concordant Automatism," edited eight years ago by Mr. J. G. Piddington,¹ is left by him one of second-rate importance. Further study seems to raise it to the first grade of value. This is said in no captious spirit. The whole material to be analyzed was voluminous, and even indefatigable labour might be excused for overlooking some evidential points. It is presumed that every investigator in this field is gratified if at any time new light is thrown upon an incident earlier canvassed by himself.

But the discovery of explanatory and unifying features lying close below the surface, though they remained hidden for years, leads to the query whether spirits, if they are really endeavouring to communicate under difficulties which make them liable to the imputation of inanity, are not on their side oft-times wondering at what appears to them our stupidity.²

The automatists figuring in the case under review were Mrs. Piper, who wrote in Sir Oliver Lodge's house at Edgbaston, England; Mrs. Holland, who was throughout in India; and Miss Verrall, who was in some other place in England. Mrs. Holland did not know that experiments were being initiated with Mrs. Piper. Miss and Mrs. Verrall knew that bare fact, but were not made acquainted with the Piper and Holland scripts embodying (with Miss Verrall's) the "St. Paul" cross-correspondences, at least until that series was completed. Here follows Mr. Piddington's entire report on this group of scripts:

Extract from record of sitting with Mrs. Piper held on Nov. 15, 1906.

(Present: O. J. L. and Lady Lodge.)

(Hodgson communicating.) I am Hodgson.

O. J. L. Glad to see you at last.

Hello Lodge. I am not dead as some might suppose. I am very much alive.

¹ *Proceedings of the [English] Society for Psychical Research*, Vol. XXII., containing Part LVII., 1908.

² And there is *prima facie* evidence of this in the communications. For example, see page 64 of the same Report. "I can't register unless you understand well" (Réctor). Also page 179, "You are a stupid lot if you can't understand when I am shouting at the top of my voice to make you understand" (Hodgson).

O. J. L. Good, I expect so.

Speak to me.

O. J. L. Are you interested in the cross-correspondences? Could you send something to other communicators?

I am very and think it the very best thing.

O. J. L. Could you send one now to one of the mediums?

I will go to Mrs. Holland. [Dr. Hodgson never knew anything about Mrs. Holland; but J. G. P. in the spring on 1906 had mentioned her name to Hodgson more than once in the sittings in Boston.]

O. J. L. What will you send?

St. Paul.

O. J. L. That is a good idea.

St. Paul. I will give it to her at once.

(After an interval.)

O. J. L. Do you remember what you were going to say to Mrs. Holland?

St. Paul.

O. J. L. Yes, quite right.

I will go at once.

"St. Paul" did not appear in Mrs. Holland's script. There are, however, in the script of Miss Verrall two passages worth considering in this connection. [*Note.*—I consider myself justified in looking for a correspondence in the script of an automatist other than the one to whom the message was directed, because the trance-personalities were more than once and in the most formal and definite terms asked to try to give these corresponding messages to all or any of the automatists concerned in these experiments, even though only one was specifically named when the experiment was arranged. To a critical mind the reflection will at once occur that the chances of success were hereby increased. I agree; but will content myself with saying that if any serious critic will carefully study *all* the evidence presented in this report I shall not be afraid of his seeking to set down the successful cases of correspondence to chance in spite of the way in which the chances of success to the extent here stated were widened.]

The two passages in question occur in Miss Verrall's script of Jan. 12 and Feb. 26, 1907. The script of Jan. 12 opens with a sentence in Latin, and then totally unconnected with it follow these words:

the name is not right robbing Peter to pay—Paul? sanctus
nomine quod efficit nil continens petatur subveniet.

The script of Feb. 26 reads as follows :

A tangle of flowers with green grass between wall flowers pausies
why such hurry did you know that the second way was
shorter you have not understood about Paul ask Lodge.
quibus eruditis advocatis rem explicabis non nisi ad
normam refers hoc satis alia vana

A tower of ancient masonry with battlements (a scrawl, perhaps
representing a signature "A.T.") astolat.

The last sentence and the opening phrases down to "shorter" seem to me clearly not to belong to the middle passages, the subject of which is dismissed with the words "this is enough ; more is useless."

The Latin words in the script of Jan. 12 I interpret thus : "Holy in name (*i.e.* with the title of saint) what she (or, he) is doing is of no use (*i.e.* by itself). Let the point (continens) be looked for ; it will help."

The Latin words of Feb. 26 I translate : "By calling to your aid what learned men will you explain the matter ? [*Note.*—Or, if "quibus" is treated as a relative instead of as an interrogative, the words should mean : "when you have called these learned persons to your aid."] (You will not explain it) unless you refer it to one standard. This is enough ; more is useless."

The only reference to Sir Oliver Lodge in Miss Verrall's script during the period under review is the one quoted above. The names Peter and Paul do not occur elsewhere in Miss Verrall's script during the same period. It is natural, therefore, to put together the two scripts containing the name Paul.

If we take these two passages to refer to the experiment arranged on Nov. 15 it will be seen that the name Paul is given ; and that "Lodge" is correctly indicated as the person to explain about the name Paul. Miss Verrall never did apply to Sir Oliver Lodge as directed ; and it was not until September, 1907, that the interpretation given above struck me.

I have said that "St. Paul" did not appear in Mrs. Holland's script, but her script of Dec. 31, 1906, suggests an approach to the name of St. Paul, and also suggests an explanation of the words in Miss Verrall's script of Jan. 12, "the name is not right robbing Peter to pay—Paul."

I transcribe the first half only of this script of Dec. 31, 1906, the second half having no connection with the first.

II Peter 1. 15 ["Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance."]

"This witness is true"—

It is now time that the shadow should be lifted from your spirit—

"Let patience have her perfect work." "This is a faithful saying."

This witness, etc., is not, I believe, a textual quotation, but is reminiscent of several passages from the writings of St. John.

This is a faithful saying occurs at least three times in St. Paul's Epistles.

The only *name* actually written is Peter, and this Peter is clearly *Saint Peter*. If we suppose that the scribe was aiming at getting "St. Paul" expressed, it looks as if he felt his way towards the name or notion of St. Paul by quoting first from St. Peter, next from St. John, then from St. James, and finally from St. Paul. I do not mean that I think the process was thus deliberately involved, but that the scribe (whoever or whatever that may be) did the best that he could. A long way round may perhaps be the only way there. I further suggest that the scribe having got so far could not proceed to get the name "St. Paul" written, and so had to content himself with quotation from his writings.

Now, read in the light of this interpretation, the words in Miss Verrall's script of Jan. 12, "the name is not right robbing Peter to pay—Paul," are suggestive.

The words *nisi ad unam normam refers* in Miss Verrall's script of Feb. 26 may, perhaps, have been intended to mean that unless there was one person in touch with all the automatists concerned in these experiments the point would be missed in many instances; or, in other words, that a central exchange was necessary. In this case I was, so to speak, at the central office, but though I was receiving Miss Verrall's script, and though Sir Oliver Lodge sent me a copy of his record of the sitting of Nov. 15, I was not receiving a copy of Mrs. Holland's script; and until I did receive a copy of it the significance of Miss Verrall's scripts of Jan. 12 and Feb. 26 naturally escaped me. If, then, the words *nisi ad unam normam refers* can bear such an interpretation as I have sought to place on them they were neither otiose nor mere padding.

Most readers who have had the patience to follow me so far will, I fear, at this point form the opinion that all this may be more or less ingenious rubbish, but that it is certainly rubbish. Had the experiments produced no coincidences less problematical than this one, I should heartily agree; but there have been correspondences of the most definite character, and not only that, but in the production of them there is evidence both of intelligent direction and of ingenuity. I care

not to whom that intelligence be attributed ; but that intelligence, and acute intelligence, lie behind the phenomena I stoutly maintain. And if this be once admitted, no excuse need be offered for trying to place upon them interpretations which otherwise would be over-subtle.

RECTIFICATIONS.

Thus far the English report. We proceed to suggest some rectifications of the commentary upon the passages of script.

1. The irrelevancy of the text II Peter 1. 15 is hardly abated by the intimation that the scribe " felt his way " toward the name " St. Paul." But suppose that in the course of getting the figures through the subliminal mind and putting them on paper an error in one figure was made, and what the passage really meant is II Peter 3. 15. Then we have the lucidly relevant sentence naming and characterizing St. Paul, " And account that the long-suffering of our Lord is salvation ; even as our beloved brother Paul, according to the wisdom given unto him, hath written unto you." When we consider that there is but one chance in twelve of striking the one verse in the Petrine epistles which names Paul, by altering one figure in the citation as given, that this one verse is in the midst of 166 Petrine verses, and that it is likewise the only verse mentioning him out of 734 which make up the body of the non-Pauline epistles,¹ it is difficult to escape the conclusion that *somebody* was aiming at this particular verse. When we remember that the subjective experiences of a writing psychic are often of an auditory character,² and then observe that " first " resembles " third " in sound more than any other ordinal, the conclusion becomes irresistible that II Peter 3. 15 was meant. Granting this, good judgment was displayed in not selecting a verse from the Acts of the Apostles, which is largely a history of Paul, and names him upwards of 150 times ; nor even selecting it from the epistles written by him and which contain his name twenty-nine times ; but in choosing the one place where it

¹ Reckoning the Epistle to the Hebrews as non-Pauline, as is almost certainly the fact.

² There are many indications of this in Mr. Piddington's report (pp. 95, 150, 151, 279, 296, 304, 305, 392, etc.). Mrs. Piper, ceasing to write and about to emerge from trance, but not yet fully emerged, would begin to talk, and often made casual allusions to what she had heard.

stands isolated amid the remaining New Testament literature of rising 4500 verses.

2. Mr. Piddington thinks that "This witness is true" is not a textual quotation, but "is reminiscent of several passages in the writings of St. John." On the contrary, it is a literal textual quotation, and from St. Paul, being found in Titus 1. 13.¹

3. "It is now time that the shadow should be lifted from your spirit" is reminiscent of the words of St. Paul in Romans 13. 11, "Now it is high time for you to wake out of your sleep," and, I think, of no passage from any other New Testament writer.

4. As stated, "This is a faithful saying" occurs at least three times in St. Paul's epistles. It occurs four times, namely in I Timothy 1. 15; I Timothy 4. 9; II Timothy 2. 11; Titus 3. 8.

Thus every passage names, quotes, or is reminiscent of a sentence from, St. Paul, except "Let patience have her perfect work," and that has a relevance presently to be explained.

5. I think that the translation given of the Latin sentence of Jan. 12 misses the point contained which gives it special eogeny, and venture to substitute another:² "Let a saint be sought containing in his name that which effects nothing; he will come to aid." This defines the name Paul, which contains the root of the verb *παύω*, meaning to *cease*, to *come to an end*, a procedure pretty sure to effect nothing. The relevance of this also will be shown a little later.

THE SCRIPTS IN CHRONOLOGICAL SEQUENCE.

It now appears that the logical order of the scripts is the chronological order. Their bearings upon each other will be more readily perceived when they are so arranged.

I. *Mrs. Piper in Edgbaston, Eng., Nov. 15, 1906.*

[Hodgson purports to communicate. Sir Oliver replies.]

(Are you interested in cross-correspondence? Could you send something to other communicators?)

I am very, and think it the very best thing.

¹ Mr. Piddington has drawn attention to this mistake himself; see *Proc. S.P.R.*, Vol. XXIV., p. 11.—*Ed.*

² On the authority of the Rev. W. H. Mills, M.A., an English classical scholar now residing in Ontario, Cal.

(Could you send one now to one of our mediums ?)

I will go to Mrs. Holland.

(What will you send ?)

St. Paul.

(That is a good idea.)

St. Paul. I will give it to her at once.

[An interval.]

(Do you remember what you were going to say to Mrs. Holland ?)

St. Paul.

(Yes, quite right.)

I will go at once.

II. *Mrs. Holland, in India, Dec. 31, 1906.*

II Peter 1. 15 [meaning *II Peter* 3. 15, "And account that the long suffering of the Lord is salvation; even as our beloved brother Paul, according to the wisdom given unto him hath written unto you"].

This witness is true [St. Paul. See *Titus* 1. 13].

It is now time that the shadow should be lifted from your spirit [Reminiscent of St. Paul, "It is now high time for you to wake from your sleep." See *Rom.* 13. 11].

Let patience have her perfect work [See *James* 1. 4].

This is a faithful saying [St. Paul. See *I Tim.* 1. 15; *I Tim.* 4. 9; *II Tim.* 2. 11; *Titus* 3. 8].

III. *Miss Verrall, in England, Jan. 12, 1907.*

the name is not right robbing Peter to pay—Paul ? sanctus nomine quod efficit nil continens petatur subveniet [Let a saint be sought containing in his name that which effects nothing; he will come to aid].

IV. *Miss Verrall, in England, Feb. 26, 1907.*

you have not understood about Paul ask Lodge quibus eruditis, advocatis rem explicabis non nisi unam normam refers hoc satis alia vana [By calling to your aid what learned men will you explain the matter unless you carry it to one norm ? This is sufficient, all else is useless].

INTERPRETATION.

When the materials are properly identified and placed in their chronological sequence, they are largely self-explanatory.

Hodgson announces through Mrs. Piper's automatic writing that he will go to Mrs. Holland in India and endeavour to make the name "St. Paul" come out in *her* script.

Of course, not having looked farther than II Peter 1. 15, Mr. Piddington had to say that "St. Paul did not appear in Mrs. Holland's script." But, as already stated, we are forced by all the canons of probability to conclude that II Peter 3. 15 was meant, and this does contain the name St. Paul, together with the most pointed and comprehensive characterization of him, probably, afforded by any verse of the Scriptures. No more emphatic, unmistakeable cross-correspondence could be desired or imagined. And Mrs. Holland was the recipient, precisely in accordance with the intention announced in the Piper sitting.

Not only had it been intended to cite a passage peculiarly mentioning St. Paul, but also three out of the four sentences which follow suggest Paul and him alone. One is a characteristic Pauline phrase, employed by him four times, but by no other Biblical author; a second is solely from St. Paul's pen; a third is reminiscent of just one passage in the New Testament, and that by St. Paul. So instead of its being the case that the scribe "felt his way toward the name or notion of St. Paul by quoting first from St. Peter, next from St. John, then from St. James and finally from St. Paul," the fact is that only one of the five items, the passage from St. James, breaks away from the circle of Pauline reference.

And why this one departure? There seem to have been two purposes in Mrs. Holland's script, (1) to thoroughly adumbrate the name "St. Paul," (2) to intimate that there was a concealed significance in the name yet to be revealed by a process which might require patience, but for which the data is now sufficient. On the basis of a great many remarks by purported communicators in the course of the entire series of experiments,¹ and of similar remarks reported elsewhere, it was rather

¹ If there are indeed "communicators," it appears that, whatever may be the reasons wrapped up in the process of "communication" which is yet so obscure, the "communicators" only occasionally or partly see the actual script, and are sure that their intentions are rightly recorded, unless a sitter reads the message

to be expected that Hodgson should not be aware that an error had been made in setting down the citation which he gave. Assuming that II Peter 3. 15 came through correctly, he emphasizes it with the sentence, from Paul but apposite no matter what its source, "This witness is true."¹ As the cross-correspondence was supposed to be now successfully accomplished and Mrs. Holland's script was regularly being sent to Miss Johnson in England, it was pertinent to say, presumably to the person who should do the comparing of scripts (for there is no reason to suppose that "you" refers to Mrs. Holland), "It is now time that the shadow should be lifted from your spirit," paraphrasing another sentence of St. Paul, the more to drive home what matter is to be illuminated. But since we "on this side," in spite of our smugness in dealing with "spirits," do miss points just below the surface, and arrive at conclusions without sufficient consideration (a tendency to be illustrated in this very instance), the injunction of St. James appropriately follows, "Let patience have her perfect work." The warning is clinched, and the attention brought back to Paul by the final sentence from that apostle, "This is a faithful saying."

Mrs. Holland's script was sent to Miss Johnson in England, who presumably received the original or a copy of Mrs. Piper's also.² She did not discover the error in the Petrine citation. And then in a third script not by Mrs. Holland, not by Mrs. Piper, but by another party who was ignorant of the former scripts, Miss Verrall, there appeared recognition that an error had been made, a clear apprehension of the nature of the error and the resultant confusion, and knowledge that when the right and specified name should be found *in situ* all

aloud. Witness a few out of many illustrations in the present report. "I shall be glad to know if the word Mourn or Mown came out" (Prudens), p. 39. "When she receives it let me know kindly" (Myers), p. 55. "Did she [Mrs. Verrall] receive the word Evangelical?" (Myers), p. 59. "He [Myers] will be very glad to understand that the triangle came through, as he did see the circle but could not be absolutely sure of the whole triangle" (Rector), p. 72. "Got arrow yet?" (Hodgson), p. 80.

¹ Note that the passage from Peter is emphatically one which bears *witness* as to the endowments and authority of Paul.

² See page 22 of the Report. Mr. Piddington did not see the Holland script until later.

confusion would disappear. "*The name is not right robbing Peter to pay—Paul.*" This implies a number of things: that a mistake has been made or is impending regarding a name, that the choice lies between the names Peter and Paul, that the misapprehension relates to the Biblical quotation in connection with which only has the name of St. Peter come out in a script. The dash before "Paul" implies that the proverb is not to be taken in merely its general sense, but that the name Paul has special significance. Since the misapprehension relates to a passage which as cited calls to attention only the name Peter, what can that significance possibly be than that the name Paul is the name to be sought for? And the right passage will be found to take from Peter in order to give credit to Paul. "*Let a saint be sought containing in his name that which effects nothing. He will come to aid.*" With the attention already directed to the name "Paul," the hint is given to examine that name and be convinced that it is the one meant by finding contained in it a root with a peculiar meaning. Moreover, that very meaning will hint at the perseverance competent to discover the passage which will aid to clear up the whole matter.

The hints not being effectual, Miss Verrall's script later returned to the task. "*You have not understood about Paul.*" This repetition of the name "Paul" is not only another cross-correspondence in itself, but is also an intimation that the data given elsewhere should be re-examined. "*Ask Lodge.*" Here is mention of the very man in whose presence the chosen word was started on its way, and the indication of a hope that this man, if consulted, may be able to put two and two together. "*By calling to your aid what learned men will you explain the matter unless you carry it to one norm? This is sufficient. All else is useless.*" And very true it was that all efforts, however learned, to puzzle out the enigmatic sentences now brought together from far-separated lands, and to make them mean something in relation to each other, would be useless, unless they were all brought to the one norm of the *third* chapter of second Peter, fifteenth verse, which would be sufficient to explain and knit them together.

Therefore the norm was not Mr. Piddington,¹ but the intended

¹ See above, p. 74.

scriptural passage, which was the true witness to the fulfilment of Hodgson's agreement, and which after patience in research should have her perfect work would lift the shadow of doubt regarding the matter from the spirit of the investigator. The norm was a passage taken from Peter, but giving credit to Paul, stamped by a name containing a certain significant root; a name which the moment it was found in this place would link together all the sentence, in the various scripts, in their chronological and consecutive order.

NOTE ON DR. PRINCE'S REVIEW OF THE "ST. PAUL" CROSS-CORRESPONDENCE.

DR. PRINCE's case rests upon a textual emendation, or, I should rather say, a textual alteration. He changes Mrs. Holland's "II Peter 1. 15" into "II Peter 3. 15"; and his justification for making this change is that, if II Peter 3. 15 be substituted for what the automatist really wrote, a more effective cross-correspondence with Mrs. Piper's and Miss Verrall's scripts will result.

Dr. Prince tells us that "we are forced by all the canons of probability to conclude that II Peter 3. 15 was meant." I wish he had told us what all these canons are; for until they are revealed, and unless, when they are revealed, they prove to be very big guns, I for my part shall prefer to abide by what the automatist wrote.

Textual emendation is great fun, but it isn't always "cricket." In the case of classical authors, where the text as originally written is not available, but only a text which has run the gauntlet of many copyings, it is often desirable. But in the case of scripts we possess the original text; and emendation, except as regards mere slips of the pen, ought to be eschewed—even at the cost of thereby failing to improve a cross-correspondence!

In the case of ordinary literature, ancient or modern, the author may be presumed, with some rare exceptions, to be expressing ideas in a consecutive, rational and logical form; and so, if a passage occurs which makes, or appears to make, nonsense as it stands, it is legitimate to make verbal changes within certain limits with a view to improving the sense. But with scripts this is not the case. They are for the most part

sketchy, inconsequent and. in the strict sense of the word, incoherent. To attempt, then, to emend a script when its general tenour is not discernible, is a risky proceeding.

I do not say that emendation of a script is never allowable. In certain circumstances I should not hesitate to adopt an emendation. Take, for instance, these words in Mrs. Verrall's script of March 25, 1907 :

“remember the Virgilian line *indignantis sub umbras.*”

Here obviously “*indignantis*” is a mere slip for “*indignata.*” Or, again, in Miss Verrall's script of Aug. 27, 1915, there occur the words : “calm and deep east.” As a few weeks earlier in one of her scripts “calm and deep peace” had been correctly quoted from *In Memoriam* xi., it is safe to conclude that “east” is merely a slip for “peace.” At the same time an obvious emendation is not necessarily a sound one. Thus, Mrs. Verrall's script of March 25, 1907, from which I have already quoted, has the words :

“*clavem gerens trans Pontem* (drawing of a bridge)
trans Hellespontem.”

To alter “*Hellespontem*” into “*Hellespontum*” would be easy, but not necessarily right ; for though “*Hellespontem*” does not exist, and though it *may* be merely a slip, it is quite as likely to be an intentional play on the preceding “*Pontem.*”

Furthermore, it is one thing to emend a word or phrase in a script when the immediate context of it can be shown to support the emendation ; and quite another thing to emend a word or phrase in a script of A's on the strength of something to be found in a script of B's. To do the latter begs, or comes perilously near to begging, the whole question at issue : namely, whether there is or is not a supernatural connexion between the scripts of various automatists.

If Mrs. Holland after writing “II Peter 1. 15” had then added some words from *II Peter* 3. 15, Dr. Prince's contention that 1. 15 was an error for 3. 15 would, I think, have been both legitimate and likely ; but no such words were added, and there is nothing in the context to show that any dissatisfaction was felt with the reference as given, and nothing to suggest that it was not the reference intended.

I do not, and, as reference to *Proc.* Vol. XXII., p. 35, will

show, I never did attach much importance to the "St. Paul" cross-correspondence. But whatever its value may be, I did not try to enhance it by tampering with the text of one of the scripts which contribute to the cross-correspondence. If we once begin to alter our facts to suit our theories, our critics will have a glorious time of it,—unless, indeed, they decide to leave us alone as being beneath criticism.

J. G. PIDDINGTON.

REVIEW.

Psychical Investigations. By J. ARTHUR HILL. 8vo, 288 pp. (Cassell. 6s.)

THIS book will add to the reputation which Mr. Hill's previous works have earned for him as a careful and dispassionate investigator. There are three chapters dealing respectively with Immortality, Pre-existence and the Nature of the After-Life, and Psychical Research and Religion, but the bulk of the book is properly concerned with actual investigation, and gives accounts of sittings held with mediums by the author and discussions of the results obtained. Mr. Hill is convinced of the reality of communications from the dead, but he presents each incident with fairness, and is always at pains not to strain the evidence in doubtful cases.

An evidentially strong case is that of Elias Sidney (pp. 17 ff.) The medium was A. Wilkinson, who at a sitting in January, 1915, said: "There is a man by that bookcase, a very old man, big, full-featured. Been gone some time; old-fashioned shirt, white, very clean. Elias Sidney. Politics interested him; rather a strong politician—Radical or strong Liberal. Been dead some time. Somebody brought him, somebody on the other side, who has manifested here before." More followed, identifying Sidney and connecting him with a Mr. Leather whom Mr. Hill had known. Sidney had died six years before, and seven weeks before his friend Leather. The point is that Mr. Hill had never heard of Sidney, nor had several of Leather's friends, of whom inquiries were made. At last he found one who had known Sidney well, and stated that at his death he "had long been retired from public life, being a very old man. He was one of a coterie of friends, all vigorous Liberals. I was one. *Mr. Leather was another.*" Further inquiries showed that the description of Sidney's personality was accurate, and it was discovered that the reason why several of Leather's friends knew nothing of Sidney was that the two met only

at their club. Ten years' acquaintance with the medium has convinced Mr. Hill of his honesty, and it appears to be to the last degree unlikely that Wilkinson could have obtained his knowledge of Sidney—who, as has been said, had died, after long retirement, six years previously—by any normal means. The full account of the case as given by Mr. Hill is well worth study, for its evidential force is certainly beyond the ordinary.

Other exceptionally good cases are those of Lewis (pp. 82 ff.), Ruth Robertshaw (pp. 172 ff.), and Sir Oliver Lodge, a "psychometric" case (pp. 182 ff.), and the book contains many others which are a useful addition to the mass of evidence for survival already in our possession, the interest of which consists chiefly in its cumulative value.

It has become not unusual to insert in works like the present chapters on theology and religion, and attempts are made to construct at least the basis of a religion out of the results of psychical research. The value of such essays, however much thought and study they may represent, as in Mr. Hill's case, seems to me doubtful. Theology and religion are subjects too great to admit of effective treatment in the limits of a chapter or two, and the knowledge which has been acquired through psychical investigations seems to me wholly inadequate to support any such superstructure. All it can do, what it has already done, is effectually to destroy the non-religion of materialistic philosophy. I do not find in it any constructive power. Moreover, the value of these discussions is in any case impaired by the fact that they proceed on a tacit assumption that the Christian view of our Lord's personality is untenable. But surely a disproof of the soundness of that view is a necessary antecedent to the construction of any new religion. He holds the field, and, so far as I am aware, we still await a successful evasion of the ancient dilemma *si non Deus, non bonus*. Lombroso's solution of the difficulty, that He was a "megalomaniac," will not bear even superficial examination.

On one subsidiary point in this connexion I must permit myself to express unqualified dissent from Mr. Hill. He writes on p. 228: "It ['individual survival of bodily death'] is rarely preached about or written about. Clergymen shy at discussing it; they have no vital belief in it themselves." The author's whole book bears the stamp of sincerity, and no doubt he believes these astounding statements to be true, but how he could have come to that belief passes imagination. Individual survival is of the very essence of the Gospel, and every sermon preached, every appeal made to a congregation, proceeds on the assumption that preacher and hearers are agreed on the point, even if

it is not specially emphasised, as of course it frequently is. Except with the belief in personal survival, the Christian religion has no meaning to any man.

Mr. Hill makes another strange statement when he writes on p. 3 in the chapter on Immortality, "There will be no identity with our present selves. 'Persons' are not immortal; for their personality changes." He is arguing from the fact that a man is not "the same" as he was when a baby. It is not worth while to refute the fallacy of this reasoning, which rests on nothing more nor less than the ambiguity of the word "same."

On the rationale of psychometry Mr. Hill comes to what seems to me a more sound conclusion. A lady, a friend of his, died on November 3, 1915. On November 8 some objects which had belonged to her were given to a medium without result; she "was said to be still mostly sleeping the recuperative sleep which follows death." Next day there was "a gleam of evidentiality in a short message," though this was accompanied by "several quite incorrect statements." On the 11th the objects were given to a medium in London, who did not know Mr. Hill, by a lady who did not know the deceased; but this medium, who had been told nothing of the date of the death, said she was "afraid it was too soon," and no results were obtained. After two other unsuccessful attempts on November 25 and March 2, 1916, Mr. Hill obtained on April 19, with the medium Wilkinson, "the first coherent and considerable evidence of my friend's identity and initiative." He adds: "Now if psychometry were only a reading of indications somehow imprinted on an object, would not the sensitives have been able to read them *at first*, and indeed best then, while they were fresh? The failure at first, and the gradual improvement later, is certainly an indication—it would be too much to call it a proof—that communications depend on the reality and activity of the surviving mind with which the rapport-object links us up, and not primarily on the object itself."

M. A. BAYFIELD.

CORRESPONDENCE.

ON EVIDENCE OF SURVIVAL.

I.

To the Editor of the JOURNAL OF THE S.P.R.

June 13, 1917.

DEAR MADAM,—The point raised by Miss May Sinclair, that on the analogy of the facts established by Dr. Freud and his school we must lay stress upon the potential operation of a desire for evidence as an

inductive factor—a stimulus, inducing in the unconscious mind a tendency to construct and elaborate fictitious evidence—is, I am convinced, of great psychological importance. I should like to suggest, however, that a further consideration is involved.

Desire is in itself interpretative; the question is whether its interpretations are in any given case true, or false, or of the symbolical quality that lies between absolute truth and absolute falsehood. Ruling out these absolutes, neither of which are experientially known, we come to a question of the relative value of different symbolisms. The symbolism induced by the creative desire of a great poet is relatively true; the symbolism induced by the obscure desire that prompts the average dream is relatively false. What of the symbolism by which we “get through” the apparent evidence of survival?

My suggestion is that, so far from trying to eliminate the factor of desire, we should recognise that desire is a necessary factor in all processes of mind, and try to regard it qualitatively. The desire for truth, for instance, can be distinguished from the desire for a lax spiritual comfort. The former desire will admit the difficulties and muddles that confront the serious psychical investigator, while the latter desire will snatch at a merely subjective satisfaction, taking everything for granted and stumbling into all the pitfalls.

We have evidence enough that the best apparent proofs of survival have been duly filtered through minds whose chief concern is for truth; the crucial question remains, whether these proofs indicate survival in the sense ordinarily understood, or whether they represent the nearest approximate symbol that we can at present realise of a truth of continuity which is beyond our present comprehension. A crucial dilemma, such as this, usually turns out to contain a common, reconciling term; and I suggest that in this case the reconciling term is, simply, continuity. That is a truth of which the superconsciousness of mankind has always been aware; psychical science is now, at last, beginning to investigate, gropingly, its factual basis. In this investigation we cannot leave out desire without leaving out mind; the only question is whether we are raising desire to its highest possible interpretative level. If so, even our most glaring mistakes will illuminate the path of our successors.

K. F. R.

II.

To the Editor of the JOURNAL OF THE S.P.R.

DEAR MADAM,—Your correspondent Miss May Sinclair raises an interesting question which has been already considered in a general way, namely, whether it is possible for the subconscious to be

actuated by desire independently and without the knowledge (so to say) of the normal consciousness.

It would seem that were it possible it could never be proved. The agent would have to be certain that no thought had emanated from him or her having any connection however remote with the content of the script produced by the percipient.

The *Journal* some years ago reported an interesting case of the postman "E" whose crystal vision of a drawing-room, in which there was a cut-glass chandelier, was traced under hypnosis to a glass knob he had seen in a church the same day: a slender enough connection.

Even had a number of automatists produced scripts containing, let us say, allusions to various objects in this drawing-room—*e.g.* a rare carpet, a particular portrait, some unique ornament—before "E" looked into the crystal, the case would have been traceable to the glass knob and been somewhat analogous to Mr. Piddington's experience and agency in the "Sevens" cross-correspondence. To make the cross-correspondence conform to type, moreover, "E" would have subconsciously to give telepathic injunctions to the effect that other scripts were concerned or would make the matter clear.

A similar case might conceivably arise on the lines of the incident reported by Mr. Andrew Lang, where a sryer experimenting for a friend saw a vision connected with a person reading the paper at the other end of the room. But here also it is probable that the subject of the vision or some train of thought connected with it had crossed the conscious mind of the unwitting agent before or at the time of the experiment. To be conclusive, moreover, the cross-correspondence would have to be unmistakably traceable to the agent, and him alone: an almost impossible condition to establish.

Experiments on these lines would thus appear to be impossible. They are, moreover, in the upshot attempts consciously to experiment with the unconscious.

Your correspondent suggests that dreams afford an example of the capacity of the subconscious to be actuated by desire.

But there is a good deal of evidence proving that dreams are due to or connected symbolically or otherwise with the desires of the waking self; and it would again be difficult if not impossible to prove the contrary. Even where the subconscious mind in pathological cases is recalcitrant under hypnosis and refuses to accept suggestion, the obsession or *idée fixe* is the result of the prior influence of the supraliminal self, or to some psychic perturbation of which it is or has been aware.

I would in conclusion contend, though with considerable diffidence, that the subconscious mind is incapable of absolutely spontaneous volition, independent of influences with which the normal mind has been or is cognisant, and that experiments of the kind suggested by your correspondent are therefore *à priori* impossible.

I am not aware that the question has been thoroughly examined by the Society, although it has been considered. One remembers Miss Johnson's remark that to produce cross-correspondence on these lines committee meetings of the subliminals of the automatists would seem to be necessary to allot the scripts.

ERNEST S. THOMAS.

SUPPLEMENTARY LIBRARY CATALOGUE.

Books added to the Library since the last list, JOURNAL, July 1915.

- Barrett (Sir William F., F.R.S.),** *On the Threshold of the Unseen.* London, 1917.
- Crawford (W. J., D.Sc.),** *The Reality of Psychic Phenomena.* London, 1916.
- Driesch (Prof. Hans, Ph.D., LL.D.),** *The Problem of Individuality.* London, 1914.
- ¹**Extraits de Communications Médiannimiques.** IV. Paris, 1917.
- Freud (Dr. Sigm.),** *On Dreams.* Translated by M. D. Eder. With an introduction by W. Leslie Mackenzie, M.D., LL.D. London [n.d.]
- Hill (J. Arthur),** *Psychical Investigations.* London, 1917.
- Holt (Henry),** *On the Cosmic Relations.* 2 Vols. London, 1915.
- Jung (C. G., M.D.),** *Collected Papers on Analytical Psychology.* Translated by Dr. Constance Long. London, 1916.
- ²**Kiesewetter (Karl),** *Der Occultismus des Altertums.* Leipzig [n.d.]
- ²——— *Geschichte des Neueren Occultismus.* Leipzig, 1891.
- ³**Lodge (Sir Oliver, F.R.S.),** *Raymond, or, Life and Death.* London, 1916.
- Nicoll (Dr. Maurice),** *Dream Psychology.* London, 1917.
- ⁴**Pearson (Norman),** *The Soul and its Story.* London, 1916.
- Philpott (Anthony J.),** *The Quest for Dean Bridgman Connor.* London [n.d.]
- Regis (E.) and Hesnard (A.),** *La Psychoanalyse.* Paris, 1914.
- ⁴**Sidis (Boris),** *The Foundations of Normal and Abnormal Psychology.* London, 1914.
- Smith (Prof. G. Elliott, M.D., F.R.S.) and Pear, T. H., B.Sc.,** *Shell-Shock and its Lessons.* Manchester and London, 1917.
- ⁵**Yoga-System of Patañjali (The).** Translated from the original Sanskrit by Professor J. H. Woods. (Harvard Oriental Series.) U.S.A., 1915.

¹ Presented by the Editor.

² Presented by H. A. Auden, Esq.

³ Presented by the Author.

⁴ Presented by the Publishers.

⁵ Presented by Harvard University.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On THURSDAY, NOVEMBER 22nd, 1917, at 3 p.m.

WHEN A PAPER ON

“Two Interesting Cases of
Supernormal Action and their Psychological
Significance”

WILL BE READ BY

SIR WILLIAM BARRETT, F.R.S.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Baldwin, Mrs., 1 Gloucester Place, London, W. 1.

Fellowes, The Hon. Lady, Honingham, Norwich.

Gunnell, A. Mortimer, Broomfield Park College, New Southgate, London, N. 11.

Harrison, Francis, 104 Craven Park, Harlesden, London, N.W. 10.

Hefford, Percy H., 387 Pershore Road, Selly Park, Birmingham.

Hensley, Mrs. Egerton, 14 Albert Court, Kensington Gore, London, S.W. 7.

Manfield, Miss Muriel R., 63 Delaware Mansions, London, W. 9.

Maunsell, Captain G. A., R.E., 11 Highbury Mansions, Upper Street, Islington, London, N. 1.

Osmaston, Mrs., Stoneshill, Limsfield, Surrey.

Park, William, 61 Eardley Crescent, Earl's Court, London, S.W. 5.

Pinney, Mrs., 17 Doune Terrace, N. Kelvinside, Glasgow.

Pinney, Miss Ida A., 17 Doune Terrace, N. Kelvinside, Glasgow.

Preece, W. L., 8 Queen Anne's Gate, London, S.W. 1.

Purdon, Mrs., 72 Ridgmount Gardens, Gower Street, London, W.C. 1.

Thesiger, Mrs. Ernest, 6 Montpelier Terrace, London, S.W. 7.

Whitmee, A. C., Homelands, Fortis Green, London, N. 2.

BROWN, CAPTAIN A. D. BURNETT, Greenhurst, Beaconsfield, Bucks.

COOK, MRS. T. S., Bailey's Hotel, Kensington, London, S.W.

DELAND, MRS. LORIN F., 35 Newbury Street, Boston, Mass., U.S.A.

DOE, GEORGE M., Enfield, Great Torrington, N. Devon.

FIRNBERG, MISS L. J., 158 Adelaide Road, London, N.W. 3.

GRENFELL, PROFESSOR B. P., D.Litt., Queen's College, Oxford.

HOLDER, HENRY L., 6 Lindum Terrace, Manningham, Bradford.

HOLMES, MISS LILIAN, The Firs, Charing, Kent.

HUBBACK, MRS., 8 Grange Road, Cambridge.

JENNINGS-BRAMLY, MRS., Hampton Court Palace, Middlesex.

JONES, J. HERBERT, 7 Kitchener Drive, Orrell Park, Liverpool.

LEWIS, MRS. GERALD V., The Yews, Bletchingley, Surrey.

LIBRARIAN, BOSTON ATHENÆUM, Beacon Street, Boston, Mass., U.S.A.

MCNEILE, REV. R. F., C.F., 15th Suffolks, Egyptian Expeditionary Force.

READY, MISS E. A., 74 Regent Road, Leicester.

ROGERS, REV. F. C., The Vicarage, Langley, Newport, Essex.

TOTTENHAM, MISS MARY T. A., Ballycurry, Ashford, Co. Wicklow, Ireland.

RESIGNATION OF THE HONORARY TREASURER.

WE have to announce with much regret that the Hon. Treasurer, Mr. H. Arthur Smith, has been obliged to resign his office on account of ill-health. The resolution passed by the Council on this occasion will be found below.

Mr. J. G. Piddington has been appointed Hon. Treasurer.

MEETING OF THE COUNCIL.

THE 149th Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, October 8th, 1917, at 3 p.m.; SIR WILLIAM BARRETT in the chair. There were also present: Mr. W. W. Baggally, the Rt. Honble. G. W. Balfour, Captain Bennett, Mr. J. G. Piddington, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Sixteen new Members and seventeen new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for June, July, August and September, 1917, were presented and taken as read.

A letter was read from Mr. H. Arthur Smith resigning the post of Hon. Treasurer on account of ill-health; and the following resolution was passed:

“The Council desire to place on record their great regret that Mr. Henry Arthur Smith has found it necessary, owing to ill health, to resign the post of Honorary Treasurer of the Society for Psychical Research which he has held for thirty-one years. They feel that to his zeal and devoted service much of the success of the Society is due, and much of the freedom from financial anxiety which the Council has enjoyed. It is, however, not only for his work as Treasurer that gratitude is due, but also for other important assistance as

a Member of the Council. The Council hope that they may still have the benefit of his help in this way in the future."

Mr. J. G. Piddington was appointed Hon. Treasurer.

CASES.

I.

L. 1214.

TWO DREAMS.

IN the following case the percipient, Miss M. S. Wilkinson, of 7 The Avenue, Clifton, York, twice dreamt vividly of an air-raid at a time when one was actually in progress at a distance. On the first occasion it is possible that Miss Wilkinson may have received some intimation of the raid by normal means during sleep; on the second occasion this hypothesis does not seem tenable. In view of the frequency with which air-raids occurred during the month of September, and of the degree of expectation which was thereby aroused, it is worth while to call attention to the fact that at the time of Miss Wilkinson's dreams she had no special reason to anticipate a raid.

1. The first report we received was in a letter from Miss Wilkinson, as follows :

7 THE AVENUE, CLIFTON, YORK,
August 23, 1917.

I do not know whether you will consider the following incident worth recording. In the night of Tuesday last, August 23rd-24th,¹ there was an air raid alarm in this town. The warning is only given by lights going out, and as I was already in bed I knew nothing of it until I went down to breakfast in the morning. Our night nurse was sitting up with my Mother; she is very nervous, and in previous alarms and raids has been much frightened. However, this time, because we had had such an anxious time, she put a great compulsion on herself and did not call me, but she has been saying ever since that she cannot understand how she was able to do it—she did not seem to be herself at all. The effect on me was that I had a very vivid dream of a raid: I saw

¹In replying to this letter we called Miss Wilkinson's attention to the discrepancy in the date, Tuesday being August 21. She replied on August 25, 1917: "I am sorry for my stupid mistake in the date. Tuesday was of course the 21st." It will be seen that Miss Wilkinson's first letter was written on August 23, 1917, which makes it clear that her reference to "August 23rd-24th" was a slip of the pen.

the Zeppelin (in my dream) and discussed with my brother whether it was our own or hostile; I saw the men prepare to drop a bomb, and saw (but did not hear) the bomb drop and explode. On that I awoke, and it was 6.30 a.m. Some bombs were dropped on villages near the Humber, I see by the papers. No remarks had been made about Zeppelins for a long time previously, and the general impression was that we had finished with them. In spite of being in innumerable alarms at Hull and here, I have never dreamt of a raid before.

MARIAN S. WILKINSON.

We then wrote to Miss Wilkinson asking if she had related her dream to anyone before she knew of the raid and if a statement could be obtained from the nurse. We also asked whether there was any possibility that Miss Wilkinson could have heard the bombs in her sleep. Miss Wilkinson replied as follows:

7 THE AVENUE, CLIFTON, YORK,
August 25, 1917.

I will try and answer the questions in your letter.

1. Unfortunately I did not mention my dream before hearing of the alarm. I most probably should have done, but I had no opportunity. On going down to breakfast about 8.20 I met Mrs. Mercer (the night nurse) on the stairs, and as soon as ever she saw me she said, "Do you know there has been an alarm in the night?" I replied, "That is curious, because I have had such a vivid dream of a raid"—or words to that effect. She was the first person I saw that morning. I enclose her statement.

2. It is very difficult to get reliable information as to where bombs fell. Those mentioned in the paper fell near Hull, about 45 miles from here (Hull is 42). During the war I have been going backwards and forwards weekly between my school in Hull and my home here, so that I have always had definite knowledge of the numerous raids in both places, and I have never heard of any case where a raid in Hull was heard here, normally, or *vice versa*. A relief buzzer went about 3.30, and was heard by Mrs. Mercer; I do not know whether I could have heard that in my sleep. I am not familiar with it, never having heard it in use; several people who did hear it thought it was the whistle of a train. (My dream was not until just before 6.30.)

MARIAN S. WILKINSON.

The nurse's statement was as follows :

Saturday, August 25th, 1917.

I, Mrs. Wilkinson's night nurse, met Miss Wilkinson on the stairs about 8.20 a.m. Wednesday morning 22nd (August), saying : "There has been a raid ; the gas went out about 12.30." Miss Wilkinson remarked : "Well, I have been dreaming about a raid and Zepps. and bombs dropping." I then said to Miss Wilkinson : "I would not call you or any one, until I heard the men coming to call up," feeling very cool and not nervous, very unusual for me.

A. MERCER.

The following official report of the raid, which appeared in the *Times* of August 23, 1917 :

The following *communiqués* were issued by the Field-Marshal Commanding-in-Chief, Home Forces, yesterday [August 22] :—

11.15 a.m.

Enemy airships—numbers not definitely ascertained—appeared off the Yorkshire coast last night [August 21-22].

One of the raiders attacked the mouth of the Humber, and was fired on by anti-aircraft guns. She dropped some bombs and then made off to sea.

The damage so far reported is slight, but one man was injured.

4.10 p.m.

Latest reports show that, although a number of enemy airships approached the Yorkshire coast last night, only one, or at most two, ventured to come overland. Twelve high explosive and 13 incendiary bombs were dropped at three small villages near the coast ; a chapel was wrecked and several houses damaged. One man was injured.

Our correspondent in a North-East Coast town telegraphs that after some months' immunity from raids a Zeppelin appeared on Tuesday night. It was promptly assailed by aircraft guns, and driven off. One aged man was injured and was removed to the infirmary. At a seaside resort in the district there was an alarm, but no damage was done.

It will be seen from the above report that this was the first *Zeppelin*-raid which had taken place for some time. Although it is possible that Miss Wilkinson's dream was occasioned by her hearing and interpreting in sleep the sound

of the "relief-buzzer," this does not appear very probable, since she was not familiar with the sound, and her dream did not occur until nearly three hours after the relief-signal was given.

2. Shortly afterwards we had a further communication from Miss Wilkinson, as follows :

7 THE AVENUE, CLIFTON, YORK,
September 3, 1917.

Last night (the night of September 2-3) I again had the same vivid dream of an air raid as the one I reported to you about 12 days ago. I saw the bomb drop, and saw, and this time also heard, [it explode. When I awoke it was 4 a.m. A cousin was sharing my room, and when she awoke about 7.45 I told her of my dream; I had not been downstairs or seen anyone else. We rather smiled to think of my having dreamt the dream on a night so unlikely, as we thought, for a raid; there was a brilliant moon and a high barometer. On getting into the town about 11 we saw the notice of the raid on the Kentish coast chalked up outside] the newspaper office. No one else heard any noise or explosion during the night.

M. S. WILKINSON.

The following corroborative account was received from Miss Wilkinson's cousin :

7 THE AVENUE, CLIFTON, YORK,
September 3, 1917.

On awaking this morning about 7.45, Miss M. S. Wilkinson told me she had again dreamt of a raid and a bomb dropping. It was a bright moonlight night and she had had no thought of anything of the kind. It was not until 11 o'clock that we saw the announcement of a raid on the Kentish coast.

ADA M. FIELDSEND.

The following official report of the raid, which appeared in the *Times* of September 3, 1917 :

The following *communiqué* issued by the Field-Marshal Commanding-in-Chief Home Forces at 11.50 last night, was received at the Press Bureau at 1 o'clock this morning, and forwarded to the Press at 1.30 :—

Hostile aeroplanes crossed the East Kent coast at about 11.15 to-night [September 2, 1917], and flew seawards a few minutes later.

A few bombs were dropped.

There is no detailed information as regards casualties, but they are believed to be small.

A message from the south-east coast early this morning reported that a single enemy aeroplane flew over the coast about midnight. The night was beautifully fine. The moon was full, and the wind had fallen somewhat. It is stated that six bombs were dropped, and that two persons were injured.

Another report gives the number of injured persons as five but they are not serious cases. The raid is described as having lasted a few minutes only.

This was the first of the "moonlight" raids which became so common in the latter part of September. The earlier Zeppelin-raids—it will be remembered—usually took place on *moonless* nights. Miss Wilkinson had therefore no reason to expect a raid on that particular night, and since the raid was in Kent, it does not seem that she could have become aware of it during the night by any normal means.

In her original letter Miss Wilkinson states that these were the only occasions upon which she had dreamt of an air-raid. This statement she repeated on October 4, 1917, as follows:

Yes, it is quite correct to say that I have never except on those two occasions dreamt of an air-raid, or of anything connected with one. I am always (except just that once) called up when there is the alarm at either York or Hull, so of course that diminished the opportunities of dreaming.

M. S. WILKINSON.

II.

THE following report of a dream, sent to us by a member of the Council, to whom the dreamer is well known, has no direct bearing upon psychical research. But since the study of dreams is likely to throw further light upon the workings of the subconscious mind, it seems worth while to put the case on record. The name and address of the dreamer have been given to us, but are withheld by request.

We print first an extract from a letter written by the dreamer to the friend by whom the matter was reported to this Society:

July 25, 1917.

I think I have heard that there is a good deal of discussion as to the length of time which dreams take, and whether some external thing, like a noise, produces the dream, or is merely worked into it. I had an idiotic dream this morning (as a rule I do not consciously dream much, nor remember the particulars afterwards) which seemed to me to bear on these two points, so I have written it down.

The Dream.

This morning, July 26, 1917, I dreamt that I was going to take 3 cats (tabby) and a black and white kitten for a walk to —. They all belonged to —. One of the cats had been ill so I had to carry her. I went out with them at the front door. It was the old front door at top of steps, and I went down the steps into the porch which was as it used to be when carriages drove into it. The cat I was carrying was heavy and slipped in my arms, and while I was trying to adjust it, I heard a knock at the front door, *inside*. I waited a few moments and then hearing the knock again, I went back and opened the door, wondering as I went why the person knocking did not open the door themselves. I found the o'd housekeeper Mrs. — inside (as you know, she left us about 6 or 8 years ago and is now dead). Just then I heard the knocking again. She said she had not knocked, and we could not make out where the knocking came from. I heard it again, and wondered whether it came from the Red room above, and went out to look up and see. Knocking came again, but did not seem to be from there. Then I suppose I began to awake for at the next knock I began to think it must be my maid knocking at my bedroom door—which proved to be the case.

When I got up I asked my maid whether she had knocked more than once, and she said she had knocked 7 or 8 times with a few seconds between each knock, and had begun to think I must have gone to the bathroom already, when at last I answered.

A. B.

P.S.—The cat was still in my arms, and tiresome to hold, and the other cats and the kitten were waiting to be taken for their walk, up to the moment when I began to realise what the knocking really was.

The interest of the dream lies in the fact that it is possible to trace fairly accurately the relation between the *real* time and the *dream* time. In this case the length of time apparently occupied by the events of the dream seems to have been about the same as the time occupied by the repeated knocking at the door, that is the external event which was reflected in the dream and in part at least gave rise to it.

CORRESPONDENCE.

THE "ST. PAUL" CROSS-CORRESPONDENCES.¹

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—Has sufficient emphasis been placed on the words "the name is not right robbing Peter to pay—Paul" which appear in Miss Verrall's script?

If,—and Mr. Piddington would appear to agree—we take this passage to refer to the experiment arranged on Nov. 15, 1906, the following argument is possibly sound.

Consider the words "the name is not right robbing Peter to pay—Paul" by themselves alone without reference to any other script. What do they suggest? They suggest a previous experiment in which the name Paul or something relating directly to the name was to be got through, *but* in which Peter had been used for the purposes of Paul. Is not this a conclusion that Miss Verrall might have arrived at from a consideration only of her own script? I suggest that I have put no gloss on the words of her script.

If the above reasoning be sound what should we *expect* when we consider Mrs. Holland's script? We should expect script attempting to get a cross-correspondence in which the *name* Paul was involved, and involved as a leading factor. For Miss Verrall knew that experiments for cross-correspondences were on foot between Sir Oliver and Mrs. Piper, though she knew nothing of what any particular experiment was. I submit that the message to her, considered alone, gave her information not only as to a previous experiment but that the leading factor in the experiment was the name Paul. Bear in mind that the names Peter and Paul do not occur elsewhere in the Verrall script during the same period.

¹See *Jour. S.P.R.*, July, 1917.

Now turn to the Holland script. Assume in the first place it was not so definite as it was, that is, assume there was only a bare reference to II Peter,—no chapter or verse given.

Then what have we? We have in Miss Verrall's script reference to an experiment in which the name Paul was the leading factor and in which experiment the *name* was wrong, because Peter was used to rob Paul, and we have in Mrs. Holland's script an Epistle of Peter referred to in which the name *Paul* occurs and occurs only once,—Peter is 'robbed' for emphasis of the name Paul. Even thus there is cross-correspondence.

But, as the matter stands, it is far more definite. For the reference in Mrs. Holland's script to II Peter i. 15, and by the slight emendation suggested by Dr. Prince, we have a *direct* and striking cross-correspondence. For II Peter iii. 15 marks the *one* reference in St. Peter's Epistle to Paul: Peter is robbed to pay—Paul.

This proposed emendation is not the result of a bow drawn at a venture. It is *suggested* by the very form of Miss Verrall's script.

F. C. CONSTABLE.

ON THE EVIDENCE FOR SURVIVAL.

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—While there are certain points in the comments of Dr. Jacks mentioned in the May-June *Journal*, which have a limited acceptance, they may produce an illusion in regard to what proof is. I agree with Sir Oliver Lodge that survival has been scientifically proved, but it is equally true that there have not been large conversions. Belief, however, is no part of proof. Darwinism was proved by the *Origin of Species* in 1859, but it was not much believed before 1880.

Mr. Jacks is sound when he says that "the will to disbelieve is as active as the will to believe," but I think him unfortunate in his illustration of the "ingenuity" which he says may disqualify belief on any problem. It is true enough that human "ingenuity" can *say* anything in opposition to a claim, but *saying* an "objection" is not making it this. Objections require as much proof as assertions. They are often only negative propositions in disguise. Human "ingenuity" is mostly ignorance and of course you cannot argue against ignorance. Mr. Jacks thinks we could not produce "conclusive proof" that we had passed through

our own doors, though saying no one could doubt it. I would say that the fact that no doubt existed about it was proof. If a thing cannot be proved it may be doubted, unless you assert that proof is not the basis of belief. If this be true, we are reduced to a state of war at once. If we cannot agree on a fact, it is not proved, though not because the agreement is a part of the proof, but the fact of agreement is evidence that the proof exists in some measure. It is true that there is "ingenuity" enough to raise apparent doubts about the most assured things, but a little investigation will show that the difficulty is either with our ignorance in regard to what evidence is, or with paradoxes not easily resolved, or equivocations not easily detected. These are not grounds for doubt but are children's puzzles.

Mr. Jacks also shows some interesting confusion about personality and continuity. He seems to distinguish between them in too radical a way. The fact is that continuity is one of the main characteristics of personality and personal identity one of the main conditions of it. He assumes that we ought first to prove the continuity of life and then personal identity. But you cannot prove this continuity except by proving personal identity. That is all that we mean by the continuity of life after death. Personal identity includes consciousness and usually self-consciousness, and any continuity without this would be no life at all. Hence we cannot prove the continuity without proving the personal identity.

I should be cautious about entering into any elaborate theory of personal identity, as that might lead to conceptions far more doubtful, as the thing to be proved, than the evidence for survival. The trouble with philosophers usually is that they muddle almost everything they touch. The conception of personal identity does not require a large treatise to make it plain. All its complications may require this, but not the general conception of it. It is simply the general stream of consciousness with their mnemonic connection plus the continuity of kind which makes the stream identical even when we are not self-conscious of that identity. Or briefly, it is the stream of mental events with a memory connection, and that definition suffices for determining whether the observed facts support the continuance of them after the dissolution of the body. That is, do the facts observed after death prove the existence of the same stream we knew before death? That is all we need for our work.

As for myself I would not believe in survival for one moment unless the phenomena of psychic research proved it. It is strange that Mr. Jacks doubts the evidence of psychic research and maintains a belief in survival on grounds that are not evidence at all. It is like saying that he is convinced of Darwinism, but that no one had ever given any proof of it. What is the ground of his belief? Is it evidence? Apparently not. Is it some philosophical assumption or the "will to believe"? No philosophic assumption is worth any more than the evidence on which it rests and he has already discredited the "will to believe." Psychic research endeavours to give facts for its proof. Has Mr. Jacks any facts others do not know? Or has he only a pious opinion based upon the assumption of the rationality of nature? That would be exposed to a double attack. We might maintain that there is no proof of this rationality until survival was proved. Or we might maintain that the "rationality" of nature without this proof was an abstraction that did not or might not contain the very thing to be proved. This is the case with a great deal of reasoning from generalizations. It was this that made Professor James a pragmatist.

JAMES H. HYSLOP.

ON THE EVIDENCE FOR SURVIVAL.

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—Neither of your correspondents in the last issue (July) seem to me to meet the point raised by Miss Sinclair. She suggests that the common interest and desire of the investigators that a test case may be provided may telepathically stimulate the subconscious self of the medium with the result that its dramatizing and inventive powers become so enhanced that it quite surpasses itself. The living investigators give it the general idea of what they want it to do and by the influence of their desire unconsciously will it into doing it.

This suggestion harmonizes with a suspicion which I have long entertained that the real agent in cross-correspondence is a joint mind subliminally common to the investigators, and shaped by their waking interests. The subliminal group-mind then finds expression and outlet through mediums in telepathic contact with the group. There is no proof that subliminal mind is as individualized as our supraliminal selves. On the contrary, the

phenomena of crowd-psychology, *esprit de corps*, 'atmospheres,' and the like suggest the reverse. The most striking instance of a group-mind acting purposively through individuals severally devoid of so much thought and purpose is perhaps a hive of bees. Many of the published cross-correspondences suggest the idea of a subliminal S.P.R. group-mind which has been gradually drilled into the art of playing the game of literary jigsaw, invented, possibly, by Dr. Verrall in 1906. If so, and if it is still laden with Verrallian learning, neither its ingenuity nor the recondite character of its allusions will be able to prove survival.

There are indeed three possibilities which seem to me to make the proof of survival, even by such exceptionally good pieces of evidence as the Ear of Dionysius, necessarily inconclusive. One is the group-mind hypothesis just referred to. The second is indirect telepathy, as in the case of Adèle Marginot's vision of the man who jumped at the word "Jesuits." Possibly the Raymond photograph was another instance of this, the agent being Mrs. Cheves via Lady, or Sir Oliver, Lodge. The third is the possible fact of telaesthesia. It may be that an omniscient consciousness is the presupposition of all knowledge and all perception. The ordinary avenues of knowledge may be just instruments for letting certain elements of divine omniscience through, while telaesthesia and precognition are cases of abnormal transmission. It may be that mediumship may provide another avenue to fragments of omniscience.

If there is any force in these arguments the conclusion would be that survival can never be proved by alleged communications from the departed. It could only be proved by information respecting the other world which could not be psychologically explained. Such information would not, of course, be "evidential" in the sense of "verifiable as the exclusive possession of such and such departed persons." But if it were of a kind that could not, from the standpoint of psychology, have been invented without access to information nowhere contained in this world, it would point to the reality of some extra-mundane experience. There are limits to the powers of imagination, and if cases occur in which those limits are transcended we should have to assume the reality of supermundane experiences.

R. GORDON MILBURN.

REVIEW.

Dream Psychology. By MAURICE NICOLL, M.B., Capt. (Temp.) R.A.M.C.
(Oxford Medical Publications.) 6s. net.

Any writer who maintains that dreams are intelligible products of mental activity and that their purpose and meaning can be made plain is sure to have many sceptics amongst his readers. The criticism of such a reader will be specially concentrated on those parts of the book which deal with the interpretation of dreams. For it is on his view of the legitimacy of the method of interpretation and of its adequacy that he will judge the dream doctrines as a whole. It may perhaps be held as a reproach to all writers on dream interpretation that they so seldom succeed in carrying conviction to the minds of their readers. But they often confess that they do not expect to convince any one, for conviction, they say, comes only by personal experience.

In his chapter on Interpretation Dr. Nicoll says: "In the old views about dreams, it was recognized that their values were symbolical and that they required some kind of interpretation. The interpretations that were given were teleological; that is, they were regarded as products with a purposive and prospective aim. They were prophetic. But in seeking to put a definite value on their symbolism the help of the dreamer was not invoked, so that interpretation became a matter of ingenuity. When Daniel interpreted Nebuchadnezzar's dream, he did not question the king about any of its symbols, but evolved the interpretation wholly out of his own mind."

What Dr. Nicoll here says of the old views about dreams may be applied without much injustice to the views put forward by him in this book. Here also the interpretations given are teleological; that is, they are regarded as products with a purposive and prospective aim. But no reason is given why they should be so regarded, except the assertion that it is possible to take up such a view. Nor is Dr. Nicoll's exposition quite free from the reproach which he makes against the old interpreters that in seeking to put a definite value on the symbolism of dreams the "associations" of the dreamer were not invoked. For this is precisely the sort of objection that is apt to arise in the reader's mind regarding the interpretations of many of the dreams recorded in this book. No doubt want of space

is in many cases a good reason for omitting the detailed associations of the dreamer which alone would justify the interpretation given; but the sceptical reader who is looking for some justification of the doctrines of dream psychology will be suspicious of the many occasions on which the "associations" used in the interpretation of the dream appear to be those of the interpreter rather than those of the dreamer. It is perhaps significant that the fullest interpretation given of any one dream is in the case of a boy who "gave no associations." "We are at liberty then," Dr. Nicoll says, "to take the dream into our own hands, and see how it can be applied to the patient's situation." But that is just what Daniel did.

Although the all-important matter of interpretation is inadequately dealt with, there is in Dr. Nicoll's book much that is interesting and instructive. But its scope is limited. He says, in his preface, that he will "feel justified in producing this book if it enables its readers to regard the dream, in some degree, from Dr. Jung's standpoint."

He therefore confines himself almost exclusively to an exposition of some of the views put forward in recent years by Jung, and many of the real problems of dream psychology are not touched upon at all. Such a result can hardly be avoided by anyone who at the present day undertakes to discuss the psychology of dreams while practically ignoring Freud's work. If the student is already acquainted with the pioneer work of Freud not much harm will be done, but if he takes up this book as an introduction to the subject of dream psychology, he is apt to be misled as to the relative importance of the work of Freud which is fundamental, and of those more recent developments of Jung's work which are rather of the nature of a heretical departure from a former faith.

The value of Dr. Nicoll's book mainly lies in that it affords a convenient summary of Jung's views. Its chief defect, for the student, is that it fails to indicate the relation between Jung's later views and those more firmly established principles on which all dream analysis is based.

T. W. M.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF 20 HANOVER SQUARE, LONDON, W.

On THURSDAY, JANUARY 31st, 1918, at 4.30 p.m.

WHEN A PAPER WILL BE READ ON :

"A Series of Sittings with Mrs. Leonard"

BY

MISS RADCLYFFE-HALL AND MRS. TROUBRIDGE.

N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be admitted on signing their names at the door.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Barlow, Miss Katharine, St. Valerie, Bray, Co. Wicklow, Ireland.

Bell, Dr. Mary C., 33 York Street Chambers, London, W. 1.

Braithwaite, Major-General Walter P., C.B., c/o Messrs. Cox & Co., 16 Charing Cross, London, S.W. 1.

Dimmock, Mrs. H. P., 23 Homefield Road, Wimbledon Common, London, S.W. 19.

Harris, Mrs. Herbert A., 22 Bina Gardens, London, S.W. 5.

Hervey, Miss Geraldine M., 8 Gliddon Road, West Kensington, London, W. 14.

Hoseason, A. G. H., The Bungalow, Tanworth-in-Arden, Birmingham.

Morris, Miss Helen L., The Fore Hill, Ely, Cambs.

Savory, Ernest J. C., 61 Carey Street, Lincoln's Inn, London, W.C. 2.

Taylor, Mrs. Lewis S., 14 Frobisher Terrace, Falmouth.

Williamson, John, M.D., The Rhallt, Burgh Heath Road, Epsom, Surrey.

BARCLAY, MRS. EDWYN, 10j Hyde Park Mansions, London, N.W. 1.

BURTON, MISS M. G., 2 Airlie Gardens, Campden Hill, London, W. 8.

CACCIA, MAJOR A. M., 24 Morpeth Mansions, Westminster, London, S.W. 1.

CAVE, CAPTAIN A. L., Sherwood, Newton St. Cyres, Devon.

COMPTON, HENRY, 1709 Sills Street, Fort William, Ontario, Canada.

COXETER, HAROLD, 34 Holland Park Road, Kensington, London, W. 14.

HAWLEY, MISS ZOË, 129 Church Street, Chelsea, London, S.W. 3.

HOLLAND, MRS. H. C., Wheathills, Kirk Langley, Derby.

HOLLAND, W. A., Plantation House, Bishop's Stortford, Herts.

LUDFORD-ASTLEY, MRS. A. G., 31a King's Road, Chelsea, London, S.W. 3.

MADDERS, MRS. H. F., 87 Hampstead Way, London, N.W. 4.

M'GILL, EDWARD E., Towanda, Bradford County, Pa., U.S.A.

NASH, MISS DIANA, 2611 Guilford Road, Cleveland Heights, Cleveland, Ohio, U.S.A.

SIBLY, F. ARTHUR, LL.D., Haywardsfield, Stonehouse, Glos.

STREATFEILD, W. H. R., M.R.C.S., L.R.C.P., 42 Ovington Square, London, S.W. 3.

TALBOT, P. AMAURY, Forcados, Southern Nigeria.

TENNENT, W. J., 69 Essex Street, Masterton, New Zealand.

WILLCOCKS, MISS M. P., 35 Pennsylvania Road, Exeter.

MEETINGS OF THE COUNCIL.

THE 150th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, November 22nd, 1917, at 4.30 p.m.: SIR OLIVER LODGE in the chair. There were also present: the President, Mr. W. W. Baggally, the Rt. Hon. G. W. Balfour, Sir William Barrett, the Rev. M. A. Bayfield, Captain E. N. Bennett, Sir Lawrence Jones, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss I. Newton, Secretary.

The Minutes of the last meeting of the Council were read and signed as correct.

Seven new Members and fourteen new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for October, 1917, were presented and taken as read.

The 151st Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, December 13th, 1917, at 3.15 p.m.: the Rt. HON. G. W. BALFOUR in the chair. There was also present: Mr. W. W. Baggally, Sir William Barrett, the Rev. M. A. Bayfield, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Dr. F. C. S. Schiller, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Four new Members and four new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for November, 1917, were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND
ASSOCIATES.

THE 57th Private Meeting of the Society for Members and Associates only was held in the Council Chamber, at 20 Hanover Square, London, W., on Thursday, November 22nd,

1917, at 3 p.m.: the RT. HON. G. W. BALFOUR in the chair.

SIR WILLIAM BARRETT read a paper entitled "Two Interesting Cases of Supernormal Action and their Psychological Significance."

At the conclusion of his paper, Sir William Barrett gave a short account, corroborated by Mr. Hesketh, the engineer-manager of the Electricity Supply Works at Folkestone, of an interesting poltergeist case, which has recently occurred in that town. It is hoped that a detailed report of this case will appear shortly in the *Journal*.

THE INFLUENCE OF HYPNOTIC SUGGESTION ON INFLAMMATORY CONDITIONS.

IN *The Lancet* for November 3, 1917, there is an interesting article by J. Arthur Hadfield, M.A., M.B., Temporary Surgeon R.N., under the above title. As Surgeon Hadfield remarks:

there has from time to time been considerable controversy as to whether it is possible to produce blisters on the skin by hypnotic suggestion alone, and the present case, which has been most carefully observed, affords important evidence on this disputed point.

The subject of these experiments, "Leading Seaman H. P.," was a patient at the Royal Naval Hospital, Chatham, who was being treated for "shell-shock" symptoms and had been found very susceptible to hypnotic suggestion. On one occasion Surgeon Hadfield "was exhibiting to another surgeon one or two sensory phenomena produced under hypnosis, including the suggestion to the patient" that he was being touched with a red-hot iron. The following effect was observed:

When I touched him with my finger he withdrew his arm in such evident pain that I proceeded to suggest that a blister would form. I then wakened him and thought little more about the matter. But half an hour later the patient returned and asked whether I had done anything to his arm when he was hypnotised, as it was painful and burning, and he pointed to a blister which was indeed forming and ultimately became full

of fluid and surrounded with hyperaemia. This experiment, however, I did not regard as conclusive, because the patient had scratched the part, and it might be argued that this alone had produced the blister. In any case probably the scratching *accelerated* the formation of the blister. It is worth noting, however, that the patient knew nothing of my intention nor remembered anything of my suggestion during hypnosis. I therefore explained to him what I had done and asked his co-operation, inasmuch as it involved suffering of pain: this he readily gave.

A second and a third experiment were then made under increasingly strict conditions. Concerning the third experiment Surgeon Hadfield writes as follows:

This time the lateral aspect of the upper arm was chosen instead of the anterior aspect of the forearm. Suggestions were made in the same manner as before, but the following stricter precautions were taken. I was personally never left alone with the patient; the patient was never left alone; and I personally never touched the arm of the patient, this being done by another surgeon present, whilst I made the verbal suggestions. Throughout the day the patient was watched, and at night-time he was not only watched by the night-nurse, next to whose table his bed was placed, but his arm was securely bound up and sealed as before [in the second experiment]. The next morning the bandage was removed in the presence of three surgeons (including the Deputy Surgeon-General). The seal and bandage were found to be intact, and beneath there was on the spot suggested the beginning of a blister as before, which gradually developed during the day to form a large bleb with an area of inflammation around.

Other varieties of experiment were also tried, as follows: (a) The experimenter touched a spot on the patient's arm and made the suggestion that he had touched it with a red-hot iron, that a blister would form, but *no pain would be felt*. In this case no blister formed. (b) On two occasions the patient was actually burnt with the end of a steel pencil-case heated in a Bunsen flame. On the first occasion the suggestion was made that there should be no pain.

There was no pain either when the skin was touched or afterwards. But the remarkable thing was that in these burns there

was no *hyperaemia* around. Round each of the two spots which themselves presented the ordinary appearance of blisters, there was a thin red line and nothing more. These blisters healed very rapidly and never gave any sign of inflammation or pain.

On the second occasion the experimenter made an *actual burn* and *suggested pain*—the condition, of course which would occur in the normal waking state, except that in this case the patient, being hypnotised, forgot all about it when he was “wakened.” This continued to pain afterwards, and in this case there was very considerable *hyperaemia*, and the burn took longer to heal.

In his conclusions Surgeon Hadfield draws attention to the following points :

- (a) The effect of pain in retarding healing processes.
- (b) The regulation of the blood-supply.

It is a well-known fact that *hyperaemia* may be produced by suggestion. The experiments made in producing blisters show to what lengths this regulation of the blood-supply can go in a susceptible patient.

Finally Surgeon Hadfield states that although he does not expect that “these experiments will convince those who are unacquainted with hypnotic work,”

they were conducted under the strictest scientific conditions, and were such as to satisfy the surgeons, of whom there were eight or nine, who had a share in them. Moreover in order to show my good faith in the matter, I am quite prepared to repeat the experiments under any conditions that may be considered necessary, when the exigencies of war permit of my doing so, provided I can obtain the consent of the patient, to whose endurance during several hours of pain I am indebted for the opportunity of conducting the experiments.

A photograph of the patient's arm is given, showing the various blisters formed during the experiments, and also a safety-pin “introduced through the flesh to indicate the reality of the hypnosis and the analgesia produced by suggestion.”

The above case presents interesting analogies with earlier cases which are on record. For example, in *Human Personality*

and its Survival of Bodily Death, Vol. I., p. 470, Myers quotes a case given by Delboeuf, which well demonstrates the influence of pain upon the healing processes. The subject, J., was a strong, healthy peasant-girl.

After explaining what he proposed to do and obtaining her consent in the waking state, Delboeuf hypnotised her, extended her arms on a table, and suggested that the right arm should be insensible to pain. Each arm was then burnt with a red-hot bar of iron, 8 mm. in diameter, the extent and duration of its application being the same in both, but pain being felt in the left arm alone. The burns were bandaged and J. was sent to bed. During the night the pain in the left arm continued, and next morning there was a wound on it 3 cm. in diameter, with an outer circle of inflamed blisters. On the right there was only a defined eschar, the exact size of the iron and without inflammation or redness. The day following the left arm was still more painful and inflamed; analgesia was then successfully suggested, when the wound soon dried and the inflammation disappeared. Thus in the originally painless wound there was at first less inflammation and a more rapid healing than in the painful one.

The evidence afforded by such cases as Surgeon Hadfield's on the effect of suggestion upon the blood-supply throws an interesting light on the mediaeval traditions of stigmatisation, as, for example, in the story of St. Francis of Assisi. The best-recorded modern case of stigmatisation is that of Louise Lateau, which is related in *Human Personality*, Vol. I., p. 492. In this instance the stigmata occurred spontaneously, not as the result of suggestion from another person. An interesting experimental case is recorded in *Human Personality*, Vol. I., p. 493, and also in *Jour. S.P.R.*, Vol. III., p. 100, and *Proc., S.P.R.*, Vol. VII., p. 339. The experimenter in this case was Dr. Biggs, of Lima, and a red cruciform mark was produced on the subject's chest. In some of these earlier cases, however, the conditions were not so strict as absolutely to preclude some other possible explanation of the phenomena observed. Surgeon Hadfield's excellently observed case is therefore an important contribution to the subject.

FURTHER ON THE "ST. PAUL" CROSS-CORRESPONDENCE.¹

BY WALTER F. PRINCE, PH.D.

HAD my whole paper consisted of the following paragraph, "To find a cross-correspondence between 'St. Paul' in Mrs. Piper's script and the citation 'II Peter i. 15' in Mrs. Holland's, it is only necessary to substitute at random for the latter some other passage mentioning Paul, as I Corinthians xvi. 21, 'The salutation of Paul with mine own hand,'" then Mr. Piddington's Note would have proved an apt and ample reply. For such an absurd suggestion would certainly have been in order "to obtain a more effective cross-correspondence," which he intimates was my sole "justification" for the emendation which I actually did propose.

He is utterly silent on my whole argument. He ignores every one of its ten points: (1) That the suggested emendation contemplates no change of writer, epistle or verse, but only of the chapter, from first to third, (2) That the odds are 11 to 1 against coinciding by chance with the one verse in Peter's epistles which names Paul, (3) That the error of "first" for "third" is precisely that most likely to occur in an auditory process of transmission, (4) That the emendation further curiously brings us upon the one non-Pauline passage of the New Testament which names Paul, (5) That it further brings us to the one verse in all the New Testament which most pointedly characterizes Paul, (6) That Miss Verrall's two passages are full of hints that a mistake or defect exists in this very matter of "St. Paul" known to Lodge, and of the nature of the defect or mistake, (7) That the second item of Mrs. Holland's script, "this witness is true," instead of being "reminiscent of several passages in the writings of St. John," is a literal quotation from St. Paul, as well as is the fifth item, (8) That the third item, instead of being non-significant, is reminiscent of a passage from Paul, (9) That Miss Verrall's first Latin sentence is capable of a simpler and smoother translation, which causes it to be intelligible and relevant, (10) That the emendation of the Petrine passage like magic brings order into the threefold series of scripts, and causes the whole to be instinct with meaning.

It would be more to the point to meet these propositions

¹ For previous article see *Jour. S.P.R.*, July, 1917.

squarely, than to indulge in innuendoes in regard to altering facts "to suit our theories," justifying one's self by the wish to obtain "a more effective cross-correspondence," and the like. I did not care twopence how the "St. Paul" inquiry turned out, and my "theory" was forced upon me by the unexpected discovery of the facts and their mutually strengthening relations. Unlike my friend, I neither "prefer to abide by what the automatist wrote" nor to depart therefrom, for my ground is chosen for me by logical necessity. Darwin was liable to the imputation that he *wanted* to prove natural selection, but the important question is, did he prove it? Nor are my proofs affected by concocting without proof a theory of my personal biases.

Neither can my evidence be excluded by arbitrarily-invented rules, rather pontifically laid down, as to emendable and non-emendable matter. This sort of thing is undoubtedly "cricket," since cricket is a pastime governed by artificial rules, but it is not science, nor even common-sense. Any emendation is imperative if adequately supported by evidence from whatever quarter. No emendation is permissible, whatever its situation, if the evidence is against it. And that is all that there is to the matter.

The distinction drawn between the text of classical authors and automatic scripts, as to the permissibility of emendations, is fallacious. The script, like the *Iliad*, is a text to be amended, for precisely analogous reasons, whenever sufficient evidence to support the emendation is presented. The earliest manuscript which we have of the *Iliad* is not its first deliverance, and neither is the script of the automatist. The utterance of the "communicator" is the original. Often this utterance has to be handed on by a "control" or intermediary.¹ "Communicators" claim that they cannot get their word or phrase through, and "controls" explain that they did not hear it correctly. Not infrequently, when it gets through, it becomes distorted in the process, sometimes gradually resolving, by successive trials, into the expression intended; sometimes remaining in an erroneous form, without the fact being necessarily perceived by the communicator or any "dissatisfaction" being expressed.

¹ I do not care for the purposes of the argument whether "communicator" and "control" are spirits, or subliminal personalities exhibiting "discontinuity of consciousness." Mr. Piddington is convinced that they are one or the other. See 323a, 229d-230a. (The references here and hereafter, are to the *British Proceedings S.P.R.*, Vol. XXII., and the adjoined letter a, b, c or d, is to show approximately the position on the page.)

It is precisely as logical and scientific to emend a script, when good reasons demand it, as it is to emend a classical text; and it is a much more hopeful task, in some instances, since the classical text has been passed on from one to another so many more times than the wording of the script.

Mr. Piddington lays down, expressly or by implication, his three rules relative to the emendation of scripts.

(1) "Emendation, except as regards mere slips of the pen, ought to be eschewed."

(2) A word or phrase may be emended "when the immediate context of it can be shown to support the emendation," but not "on the strength of something to be found in the script of" another.

(3) If a particular word or phrase is set down, and no dissatisfaction with it is expressed in the context, it ought (if neither of the above rules apply) to stand.

Rule 1, since it allows for neither contextual support nor contextual dissatisfaction, is negated by Rules 2 and 3. Neither are any of them "canons," or fundamental and invariable maxims. But even the rules of a game should be adhered to by their inventor, so let us see how our friend plays his "cricket."

The most of his emendations are contrary of rule 1, since they do not concern "mere slips of the pen" but auditory errors, and many are in defiance of all three. It is an embarrassment to select from such a wealth of instances.

On February 11, 1907, "Myers" asked through Mrs. Piper if the word "Evangelical" had come in Mrs. Verrall's script; on February 13, Mr. Piddington asked Myers when he gave the word to Mrs. Verrall, and was again assured that this word and none other was meant. On the 27th "Evangelical" was again written. It did not connect with anything, but what of that—since scripts are "for the most part . . . incoherent"? But Mr. Piddington was unaccountably disturbed, and pointedly asked Myers if the word was right, and was assured that it was, and that it was given for a purpose. Nothing in the "immediate context" suggested that anything else was meant, it was not a "slip of the pen," and emphatically no "dissatisfaction" was hinted at. And though on March 4, "Evelyn Hope" was written, the shadowy resemblance between this and "Evangelical" did not by itself warrant transmuting one into the other, nor was

there anything in the context to suggest it. Why then did he do it? For no reason except that Myers had said he gave the former word to Mrs. Verrall, and in Mrs. Verrall's script had appeared something which would link on to "Evelyn Hope," but nothing related to "Evangelical." Then Mr. Piddington asked Myers if he did not after all mean "Evelyn Hope," and all was well. Yet he innocently remarks that "the modification" was "spontaneous and not traceable to any influence from me"! On the contrary, so far as proof goes, it was solely manufactured by him. The words "Evelyn Hope" did appear spontaneously, but the identification of them with "Evangelical" is quite a different matter. The emendation is probably valid, but it breaks all the rules. (320c, 322c, 334b, 340d, 61c.)

Thrice "Del Sarto" was given as a cross-correspondence word intended to come out in Mrs. Verrall's script; "there is nothing in the context to show that any dissatisfaction was felt with the reference as given," nor the smallest indication in the "immediate context" that it is to be emended to form the "good test" that Rector declared it to be. In the "script of 'B's,'" meaning Mrs. Verrall's, "Del Sarto" did not appear, but it did contain anagrams on the word "star." From this forbidden tree, "the script of B's," the hint is plucked, "Del Sarto" is remodelled as "lode-star," and now relations are found in both scripts. This is not to "improve a cross-correspondence!" but to create one!! (355-6, etc.). Why stop here? Other anagrams based on "Del Sarto" are feasible, of which "east lord" is one. This connects admirably with cross-correspondence XIX. (241. ff.). If anyone has read the painful (of course the time-honoured sense of painstaking is implied) discussion on pages 253-261 he will instantly perceive that the god Hercules who figures so prominently there, and whose club signified the East, is the "east lord." Besides, have we not here the reason why Mrs. Verrall's script departed from the strict Tennysonian line and put it "Rosy is the east"? It was in order to clasp hands with the anagram, for surely the east is made rosy by the rising "east lord," the sun (271)!

In Mrs. Piper's script occurred "Maud Carten-Carter." It would hardly spontaneously occur to one to identify "Maud Carter" with "Marion Carver." The context does not suggest any alteration, no "dissatisfaction" is visible. But "B's" script has a

"Marion Carver," so a little collateral evidence is scratched together, and a definite addition is made to the cross-correspondences (207-8).

Mr. Piddington conjectures that "Sasia Saisia Francis," in "a script of A's" should be changed to Francis d'Assisi," not on any of the grounds which he has formally approved, but because, on the basis of *another document*, Myers' "Human Personality," he thinks that this saint may be classed with others who are mentioned in the script. He is not very sure, because the evidence is slight, but by his own rule he ought not to accept the evidence at all (135d).

The man who emends "*Dina*" in "*Dina dos anados*," etc., to mean Diana, by recourse to "*ana*" in "*anados*," and other subtle guesses, ought not to be offended at an emendation which gives a plain, rational account of itself. I think that the conjecture that "Diana" was the word aimed at is probably correct but cannot conceal that it would not have been ventured but for the occurrence of the same word in "B's" script (Mrs. Verrall) and in "A's" (Mrs. Piper) of quite a different date. There is not space for more examples.

I object to the intimation implied in the remark about the "incoherence," etc., of scripts, that if there is found a phrase or name unintelligible in relation to its context, it is not legitimate to follow any clues which may lead to intelligibility. What is Mr. Piddington doing in half of his lengthy discussions? Why is he racing through ancient and modern literature, but for this? His whole undertaking is based upon the assumption that rationality underlies the scripts, that something intelligible was *intended*, however blundering the efforts to attain to it. He confesses that he is firmly convinced of the "intelligence and design" manifested in the scripts (103a), or "the intelligent direction and ingenuity" which they display (35b). Many an incoherence does he himself clear up by more or less convincing emendations. Since when, then, has it been against the rules to inquire what the citation "II Peter i. 15" is doing in script with which it has absolutely no meaning? The general evidence of "intelligence and design" requires the assumption that in this instance the communicator, whether spirit or subliminal personality, had a reason for inserting it or what he thought it to be.

If no mistakes ever occurred in scripts, the riddle would be

insoluble, but mistakes are frequent, and they generally appear to be, and are by Mr. Piddington believed to be, auditory mistakes.¹ The citation may then be an error, and an error due to defective audition. "Tampering with the text" is indeed reprehensible, but by the standard of the dictionary to prove an error and to rectify it is not to tamper. Again an innuendo is substituted for argument.

But we must not "emend a word or phrase in a script of A's on the strength of something to be found in a script of B's," forsooth! As the crew of "Pinafore" interrogated, "What! never?" A must not "tamper" with a chest belonging to B, but if he receives a letter from B asking him to open it and take out a certain article, he not only has a warrant to go to the chest but warrant for a certain amount of expectation that he will find the article in it. It is as silly to object to tracing an error in the script of A's from a clue found in the script of B's as to object to Leverrier's turning his telescope to the quarter of the sky where the yet unknown Neptune lay, on the strength of what the mathematicians told him regarding the significance of the attraction exercised from that quarter upon other planets. If the script of "B's"—in this case Miss Verrall's—indicates that something latent and undiscovered lies in

¹ "Note, by the way, the assonance between 'fisher' and 'Mischa,' as if the former was a first mishearing of the latter" (J. G. P. in 183c). And if "Mischa" had not been written and called attention to the fact, "fisher" would still have remained a mishearing, subject to correction from any sufficient indications.

"Rector . . . often represents himself as unable to hear distinctly words spoken by the spirit for whom he is acting as amanuensis" (J. G. P. in 298b. See also 88a, 194a, 230a, 364c, 373, 379d, 383c, 391b, 375a).

Note the two attempts before Mrs. Holland's script got the Latin word for death,—*"Maurice, Morris, Mors"*—which lead to the just suggestion (J. G. P. in 298b) that "the automatist got an auditory impression of a spoken word."

Also the effort to get some expression through,—*"Siazies . . . Siaz . . . Siacriez . . . Siaraz"*—which the sifter, Mrs. Sidgwick, amended on the spot, with no other evidence than mere general resemblance, afterwards charging the emendation to the communicator (367, 369c).

And the series of attempts,—*"Odes . . . Odescsis . . . Odesia . . . Odesu . . . Odesie"* (381). One can hardly blame Mrs. Sidgwick for suggesting at this point, *"Odyssey?"* And after all Mr. Piddington assures us, relying on grounds which lie quite outside the context, that "the communicating spirit . . . was *obviously* [*italics mine*] trying to talk about the Odes of Horace" (404a).

another script, names what that something is, and strongly hints in just what passage to seek it, it would be foolish, it would be unfair, not to look for that thing precisely there.

And does it not? Miss Verrall's two brief passages placed together by Mr. Piddington declare that something is "not right," "not understood." What something?—"the name." What name?—"Paul," twice written (once with emphasis) and a third time described. What Paul?—"a saint," therefore St. Paul. Why St. Paul?—"ask Lodge!" Somebody is talking who appears to know about the promise made to Sir Oliver to send the name "St. Paul." And to whom was the name to be sent? To Mrs. Holland in India, and in all fairness we must seek it again in Mrs. Holland's script. But in which passage? "The name is not right robbing Peter to pay—Paul." Where in Mrs. Holland's script does the name "Peter" appear?—in the citation "II Peter i. 15." The name "Paul" *should* then be there. Surely, here are clues sufficient to send the most amateur detective to this spot.

Note that Miss Verrall's script does not, as in some other cases, merely ask if the name has come out elsewhere. It positively and repeatedly asserts a defect and urges that it be remedied. So, when the easy discovery is made that the one passage in Peter's writings which names Paul and which likewise fits the other intimations, differs from the citation as given by a single figure, we need not undergo nausea at the thought that this implies that the figure is to be corrected. *Had there not been a mistake* Miss Verrall's script would have been a strangely confident and persistent blunder, and the puzzle would be far greater than it is.

Mr. Piddington would like to have the "canons of probability" formally set forth. I suppose that if one remarked that all the dictates of reason are in favour of the Copernican theory, he would not agree until the dictates were laid down as set propositions, duly numbered. And yet I am convinced that such little hope as there may be of impressing him by these canons lies in their being embodied in the concrete facts of the case.

I. When the script of "B's" raises the presumption of an error in a particular passage of "A's" script, which stands in the way of a particularly described discovery, and a slight correction of that passage leads to the discovery exactly as predicted, it becomes probable that the correction is valid.

II. Since, in the admitted auditory factor of transmission, "third" was more likely to be mistaken for "first" than any other ordinal, the probability of the correction is augmented.¹

III. When a predicted goal is reached by a correction against the success of which the odds are 11 to 1, the correction is probably valid and not due to chance.

IV. When the correction adopted on the grounds already stated, and involving "robbing Peter," proves to coincide with the only passage in a logical division of the New Testament containing more than 4500 words, and also with the passage best calculated in the whole New Testament to "pay Paul" a tribute, the probability that this was the passage originally intended, and not one arrived upon by an involution of chances, is increased.

V. An emendation which meets all the conditions, and harmonizes all the elements, of a problem, is in the highest degree probable. We have to-day no other reason for believing that the earth in its motion describes an ellipse, with the sun at one of its foci; and logicians have not complained of Kepler's method nor of his proofs. With II Peter iii. 15 meant, chaos in the three series of scripts is gone, and every passage is instinct with meaning. Mrs. Piper's script promises that the name "St. Paul" shall come out in Mrs. Holland's. The promise was fulfilled except for a small and easy error which hardly disguises itself. Besides, Mrs. Holland also writes two quotations from Paul, and a passage reminiscent of him only. Her remaining sentence, like all the others, has a significance in relation to the test, but also (and this is more in Mr. Piddington's vein than mine) in its word "patience" echoes exactly the meaning of the word "long-suffering" found in II Peter iii. 15, which meaning is antithetical to the verbal root referred to in Miss Verrall's first Latin sentence, signifying "to pause, to come to an end." Miss Verrall's script points in one direction to the giving of the "St. Paul" test with which Lodge was associated, and in another to a mistake or defect in relation to the name and to the spot where it ought to be. Everywhere throughout this triple group of scripts which Mr. Piddington holds up for our inspection, "Paul," "Paul," "Paul," peers, signals and shouts.

¹The fact can be demonstrated on the telephone, unless conscious pains are taken, especially to sound the "s."

VI. When the different probabilities combine to point in one and the selfsame direction, there results practical certainty for reasonable men.

The "St. Paul" correspondence is surpassed in value by very few in the series, if by any. It possesses a number of advantages: (a) The scripts involved are brief, compact, and unembarrassed by digressions. (b) The trains of connection are not tortuous and wearisome, drawn through every gradation of light and cloudiness, but are short, direct, and in full sunshine. (c) Reasonings involved and ambiguous, marked by "subtleties and entanglements"¹ are not required, but only such as are simple, concrete and cogent. (d) There is no uncertain, hesitant or inquiring tone in any part of the scripts. The promise to send the name "St. Paul" is explicit, in the script of Mrs. Piper; the confidence evinced in "This witness is true," etc., of the script of Mrs. Holland, is assured; and the conviction shown in the script of Miss Verrall, both that there was a defect in the test relating to the name, and also that there was in possession data sufficient to locate the defect, is unmistakeable.

"I never did attach much importance to the 'St. Paul' cross-correspondence," remarks my friend, who, placing a just estimate upon the shape in which he left it, could say, "A poor thing

¹ "I would advise the reader who has no taste for these subtleties and entanglements," etc., says Mr. Piddington, referring to his discussion (295b).

Note the frequent subtleties in the discussions like "has the air of" (218d), "strongly suggestive of" (303a), "a trace of . . . may just possibly be found" (225b), "we may fairly assume" (225a), etc.

And note the reasoning displayed in a few instances. The script "Blanche de Lys or some such name," we are told (J. G. P. in 83d), is "a reminiscence of a phrase, 'Blanche comme un lys,' which occurs in a poem of Villon's." Why there should be a reminiscence of Villon does not, so far as I have been able to discover, appear. It is quite possible that researches continued still farther into French literature, might find "Blanche de Lys" as a *name*, which is what the script pronounced it.

It would never occur to me to make the single appearance of the words "Laus Deo" in Mrs. Piper's waking stage, and the single appearance of the same words in the script of Mrs. Verrall five months before a cross-correspondence, with no other evidence whatever (304-7). It would not seem possible for several persons to be writing, even at random, and it not occasionally happens that two hit upon the same expression. But it is quite another thing when an intended cross-correspondence word is announced beforehand. Then one is looking for a definite thing, and the possibilities of chance coincidences are immeasurably diminished.

but mine own." Perhaps that is why he "prefers" it without improvements. If facts may be "altered," they may also be ignored, "to suit a theory."

Finally, reverting to the implication that any "dissatisfaction" with the defective citation II Peter i. 15" should have been expressed in its immediate context and not in the script of another automatist, I beg leave to reply in the words of a writer whom we all highly esteem—Mr. J. G. Piddington: "*Obviously the directing intelligence may have tried to insert this link and failed to do so; or—and this is the explanation which recommends itself to me—a gap may have purposely been left for someone not concerned in the phenomena to fill in, so to make the case as difficult as possible to account for by telepathy between the automatists*" (277b).

It "recommends itself to me" that the quoted explanation may be literally and precisely true in this case. Had the correction appeared in Mrs. Holland's own script, someone would certainly have conjectured in all gravity that her subliminal and the subliminal of Mrs. Piper met somewhere in mid-air and collaborated!

A NEW EDITION IN ONE VOLUME OF "PHANTASMS OF THE LIVING."

Phantasms of the Living, by Edmund Gurney, F. W. H. Myers, and F. Podmore, published in 1886, which embodies much of the early work of our Society, and in particular much valuable discussion by its earliest honorary secretary, Edmund Gurney, has long been out of print. Since, however, its value has been but little affected by subsequent investigation, and it still forms the basis on which much of the present day work on telepathy, and especially on veridical apparitions and phantasms generally, rests, it is thought, both by the Council of the Society, and by the publishers—Messrs. Kegan Paul, Trench, Trubner & Co.—that a new edition is likely to be appreciated by the public. Mrs. Sidgwick, who in some degree co-operated in the compiling of the original work, has been asked to undertake the preparation of this new edition, and it is hoped that it will appear in the course of January.

The book, it will be remembered, is a study of the evidence for telepathy furnished both by experiments and by spontaneous occurrences—the latter ranging from apparently transferred waking impressions and dreams to apparitions at the time of the death, or other crises in the life of the person seen. Incidentally there is a

good deal of discussion on the nature of sensory hallucinations, and comparison between those which are purely subjective in origin and those which are veridical. Had the authors still been with us, a new edition would no doubt have been brought up to date. New evidence might have been added, new cases perhaps substituted for old, and the discussion might perhaps have been in some points added to or diminished to suit the new atmosphere which the book itself has helped to create. Changes of this sort the Editor has not felt justified in attempting. The text in this new edition will be substantially as the authors left it in the old, with the exception of a few omissions for the sake of brevity; and no new cases will be introduced, though in a few additional evidence is incorporated.

At the same time editing was required, because it was felt to be advisable to reduce the two large volumes of the original edition to one. To effect this a great many of the Cases quoted are to be omitted, a sufficient number being retained to illustrate Gurney's points. Especially the whole of the Supplement, to which in the original edition the less well-evidenced cases were relegated, will be left out; but also the number of cases interspersed through the text itself will be greatly reduced. In some respects this will tend to make the book more readable, as the reading of reiterated cases of the same type is apt to become wearisome, and plenty of specimens will remain. Further diminution of bulk is to be secured by the omission of an important "Note on Witchcraft" by Gurney, and a long "Note on a Suggested Mode of Psychical Interaction" by Myers, neither of which belong to the general course of the work. What Myers had to say is, of course, embodied in its final form in his own book on "Human Personality."

It is probable that many of the newer Members of the Society have never read *Phantasms of the Living*, and it is hoped that they may be led, by its issue in a more handy form—and we may add a less expensive one—to peruse what must be regarded as a classic of psychical research.

CORRESPONDENCE.

ON THE EVIDENCE FOR SURVIVAL.

To the Editor of the JOURNAL OF THE S.P.R.

The statement of Professor Hyslop that survival has been proved by evidence is one I never read without regret; because, as it seems to me, its frequent repetition is likely to weaken the credit of Psychical Research. To say of *any* belief that it is

proved by evidence is a loose mode of expression which has its natural sequel in loose thinking, and especially in that form of loose thinking which consists of begging the question.

Evidence proves nothing unless it be correctly interpreted, so that in the last resort, and in every case, the validity of the proof depends quite as much on the soundness of the reasoning by which the evidence is interpreted as in anything the evidence itself contains. Every lawyer and every scientific man knows this perfectly well. Were there no difference between "evidence" and the "proof from evidence" there would be no need for counsel's arguments, nor for the judge's summing up, nor for the deliberations of the jury. If Professor Hyslop were to announce the discovery of a new element or force, and decline to interpret his evidence, nobody would listen to him for a moment. The proof of gravity is not merely the fall of the apple; it is the fall of the apple interpreted by Newton's *Principia*.

If therefore survival has been proved, the proof, I submit, consists not in the evidence merely as such, but in the *reasoning* which has convinced us that the evidence means survival and cannot possibly mean anything else. This is overlooked by not a few persons who are continually assuring us that "the survival has been proved by evidence." In Psychical Research the expression is particularly unfortunate, because in this branch of enquiry the work of interpreting the evidence is exceptionally difficult and exposed to great risks of error. There is no walk of science in which the dependence of proof on good reasoning about evidence, as distinct from the evidence itself, stands out in a clearer light.

What makes reasoning, as distinct from mere evidence, so important and so difficult in the "proofs" of survival is that the leading witnesses, on whose testimony all subsequent evidence depends, are the very persons whose existence is in question. *They are the alleged survivors themselves.* We are in this difficult position—that before we can interpret the evidence we have to be sure of the existence of the witnesses. None but a survivor can give direct evidence of survival.

However unimpeachable a person I may be my evidence that I have encountered a survivor, whether as a visible apparition, or in a message delivered through a medium, or in any other way, counts for nothing at all, unless I can prove that what I have encountered is really a survivor and not hallucination, or a trick of sub-consciousness, or any alternative supposition. *My* testimony depends on *his*; and if he turns out to be other

than he seems to be, or claims to be, the evidence is vitiated at the fountain-head and the proof of survival, no matter how many instances are encountered, is impossible. It is as though the Court of the Tichborne trial had had to begin their proceedings by proving that the claimant in the witness box was a real man, and not a dream image or an empty phantasm, or the product of the Court's imagination. The investigators of the claim made in that famous case had at all events the advantage of being able to take the claimant for granted. But if *we* take our claimant (the alleged survivor) for granted, we are begging the whole question at issue, and this I venture to think is what many of us are constantly in danger of doing. For example, nothing that "Myers" may be alleged to do from another world is of the least value as evidence for his survival until we are assured that it is Myers who is doing it. But this again is the question at issue. If we assume that it is Myers who is doing these things, there is of course no more to be said. But we have no right to assume it, for that is precisely what has to be proved. So long as a doubt, or a reasonable possibility, remains that the alleged doings of Myers are being performed by some other person or agency—the medium, the sub-consciousness of the sitter, telepathy, or even, as Father Vaughan suggests, the devil, we cannot claim that we have the evidence of a survivor. And unless it be the evidence of a survivor it is not yet evidence of survival. Obviously we are in the greatest danger of begging the question at every step—treating the claimant as though he were in the witness box while his existence is still unproved.

Now it is in order that we may avoid this danger that the work of reasoning in Psychical Research is so exceptionally arduous and risky. It is possible to avoid the danger, but only by the greatest circumspection and an almost superhuman exertion of logical thoroughness. Obviously any attempt to prove directly from the testimony of "Myers" that it is Myers who is bearing testimony, will leave us reasoning in a circle, and the conclusion will be worthless. But indirectly a proof is ideally possible. It will consist in eliminating every other person or agency from whom or by which the alleged evidence could conceivably have been given, so that in the long last Myers is left standing as the only possible source of it. Not until we have stopped up every hole can we claim to be in a fair way to catch the fox. That is not easy.

Let us suppose that a correct reading of "the sealed packet" had been given through a medium to Sir Oliver Lodge or some other unimpeachable witness. Great would be the temptation to say "Myers has done this; Myers therefore survives." But clearly we should have no right to say anything of the kind until by a process of very careful reasoning we had shown that no agency, save that of Myers, could have done this thing. We should have to eliminate fraud (that would be easy), the sub-consciousness of medium and sitter, telepathy and—if you will—the devil. Some of these would be difficult. The devil, if you happened to believe in him, would be very difficult. So would telepathy. Under this last we should have to assure ourselves that there were no roundabout ways in telepathy, such, for example, that Myers writing the sealed message during his lifetime, might have communicated it telepathically to the sub-consciousness of half a dozen people, who again might have passed it on telepathically to others, so that it became, so to speak, common property in the sub-consciousness of a whole group, ready to come forth when the occasion should arise. These are the kind of possibilities which we should have to rule out one by one till the whole list was exhausted. I am far from denying that they can be ruled out. But until they are we are not in a position to say that *Myers*, the survivor, has given evidence of survival. And even when that moment is come we must not go prancing about with the statement that survival has been proved by evidence. We must have the candour to declare that the proof rests on *our interpretation of the evidence*—and modestly ask the public to scrutinize the reasoning which has led us to that interpretation, to the exclusion of all others.

I say we must do this modestly, because the method of reasoning to which we are perforce compelled is a very precarious one. We cannot claim to have eliminated the alternative possibilities until we are quite sure that we know them all. Now, even in the physical sciences, where the area of alternative explanations is relatively circumscribed, it is not always easy to be sure that every one of them has been reviewed. But when we come to the human mind and its workings, we are in a region of which we know little—far less than we commonly suppose—and the area of possibilities before us is strangely disconcerting. When, for example, telepathy is suggested as the cause of the phenomena, we have to confess that we know far too little about telepathy, about

its nature and especially its *range*, to enable us to say precisely what telepathy can and what it cannot account for. It is a risky thing to claim that you have examined every possible explanation of a given mental phenomenon!

This brings me to the last paragraph of Professor Hyslop's letter in which he suggests that, since I believe in survival on grounds other than those provided by *Psychical Research*, I must have some secret evidence up my sleeve. Indeed I have none. But though I have none up my sleeve I have plenty which is accessible to everybody. The chief is my own present existence as a thinking being and all that is covered by this phrase. This seems to me a very suggestive piece of evidence. Interpreting the meaning of my *present* existence as a thinking being by such light of reason as I possess, I am led to believe that my *future* existence—my survival of death—is extremely probable. The reasoning which leads me to interpret this evidence in favour of my survival is, I admit, open to grave risks of error. But not more so than the reasoning of Professor Hyslop from his data of *Psychical Research*. He and I are precisely alike in this—that our respective beliefs in survival are based on our *interpretation* of the evidence before us and have just so much validity, no more and no less, as the soundness of our reasoning entitles us to claim. Neither of us has the faintest right to say that our belief is “proved by the evidence.” This kind of loose language may do for the market-place, but not for scientific enquiry. Introduced into science, it is the prolific parent of the very muddles upon which Professor Hyslop is so severe when he encounters them in philosophers. There is no muddle so vicious as that of begging the question.

L. P. JACKS.

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—It might carry this discussion further if Mr. Gordon Milburn would add to his delightfully lucid exposition of the unlimited telepathy theory—a theory which, in spite of its very large prior assumptions, is scientifically and philosophically coherent—some treatment of the question that I tried to express in my former letter. Granted the tendency, and the power, of our unconscious selves to invent or discover things, singly and in constructive telepathic collaboration, the problem remains of the *quality* of these collaborations. A poet, drawing upon the reservoir

of contemporary unconscious feeling which by this hypothesis is "the spirit of the age," writes verse that has in it the fire of prophecy. Through a communion of souls, an unconscious unity in fellowship, he touches the inspiration of the divine. This is a beautiful thought, and I at least feel it to be a profoundly true one. But must we not suppose that the poet's achievement depends upon the veridicity of his experience? He can enter into a profounder fellowship to find a truth; can he enter into a profounder fellowship to elicit a lie from it?

I use the word lie, here, for something qualitatively distinct from errors of interpretation. The poet's conscious or semi-conscious self, in our hypothesis, can, of course—must, of course—fail of perfect interpretation; he may even misinterpret grotesquely. But he is misinterpreting a truth. What, then, of the unconsciously collaborating minds of psychical researchers? Can they—is it philosophically thinkable that they should—enter into psychic reciprocity to construct a lie? Fellowship, reciprocity, is an absolute value; is it attainable on these terms?

The probability of misinterpretation remains; I allowed for that in my letter. I am not contending that what we get must be true, but that it is likely to be an interpretation, though a crude and faulty interpretation, of a truth. If so, what is this truth? That is the question upon which Mr. Milburn might turn his searchlight. As far as I can see it is personal survival, or something to which our present concept of personal survival is the nearest approximation.

Dream-analysis, by the way, demonstrates that *loss* of reciprocity between the fractions of our personality can, on occasion, lessen the mind's touch with truth; I know of no evidence or argument to show that an *access* of reciprocity between mind and mind can have this effect, unless the "reciprocity" is entered into with an actual desire for self-deception. But this is not reciprocity; it is not integration, but disintegration, of mind; and as a matter of experience it is not by this process of disintegrative association, if I may so call it, that any coherent evidence purports to come through. By Miss Sinclair's hypothesis, on the other hand, the least reliable sitters would get the most "evidential" results. Perhaps Miss Sinclair has not yet taken into account the teleological function of the unconscious, as studied by the more inductive method of Jung and the Swiss School: this is a valuable corrective of Freud's hyper-analysis.

K. F. R.

REVIEW.

Telepathy, Genuine and Fraudulent, by W. W. Baggally. Pp. 94.
2s. 6d. net. (Methuen.)

This little book, which is introduced by a Prefatory Note from Sir Oliver Lodge, contains an excellent and clearly written account of telepathic phenomena which have come under the writer's own notice, and forms a valuable contribution to the literature on the subject. Mr. Baggally's exceptional experience as an investigator is well known, and this, coupled with his natural acumen and his skill as an amateur conjurer, entitles his testimony to implicit credence. A reader would, I think, receive this impression from a study of the genuine cases recorded here, which are strong and convincing, and it would be strengthened by the accounts given of the cases in which the author has detected fraud. He was unable to discover the secret of the Zancigs' extraordinary performances.

To those who have studied telepathy it is strange that there should still be any who doubt whether it is indeed an incontestable fact; for anyone who chooses can prove it for himself by experiments with simple diagrams or outline sketches. I made such experiments myself some thirty years ago, and with completely satisfactory results; for I often acted as the 'percipient,' thus assuring myself that all deception, intentional or unintentional, was excluded. During the experiments a 'curious fact' emerged—namely, that the picture received by the percipient may represent the original multiplied or divided or both at once. I have not the records at hand—I think the S.P.R. has them, but I can give two instances from memory. In one case the original was the figure 6. What I saw, in lines of light on a black background, was two circles above two straight lines which formed a St. Andrew's cross. In the other case the original was the figure 3. What I saw was three sides of a scalloped picture-frame, the points of the scallops being turned inwards. This was clearly the 3 multiplied some 10 or 15 times. Such cases were strikingly convincing. I need scarcely say that the originals used in the experiments represented many other things besides numerals. If anyone after such an experience is still ready to believe that the results come about by chance, it seems to me that he only offers another example of the extraordinary credulity of the incredulous. For, of course, the number of possible original diagrams or sketches is practically infinite.

M. A. BAYFIELD.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN

**THE STEINWAY HALL,
LOWER SEYMOUR STREET, LONDON, W.**

On FRIDAY, MARCH 22nd, 1918, at 4.30 p.m.

WHEN THE SECOND PART OF A PAPER BY

MISS RADCLYFFE-HALL AND MRS. TROUBRIDGE

ON

“A Series of Sitzings with Mrs. Leonard”

WILL BE READ.

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite one friend.*

MEMORANDUM OF ASSETS.

GENERAL FUND.

£892 3 0	Midland Railway 2½% Preference Stock.
£520 0 0	East India Railway Deferred Annuity.
£1,540 0 0	East India Railway Irredeemable Debenture Stock.
300	Deferred Shares of 5s. each of the South Staffordshire Tramways Co., Ltd.
£175	Debenture Stock of the South Staffordshire Tramways Co., Ltd.
£125	in ten Shares of £12 10s. each in the Prescott Gas Co.
£100 4%	Preference Stock of the Prescott Gas Co.
£800	York Corporation 3% Stock.
£1,200	Southern Nigeria 3½% Government Stock.
£1,500	Midland Railway 2½% Debenture Stock.
£251 14 11	Victoria Government Stock.
£92 19 0	2½% Consolidated Stock.
£58 11 2	2½% National Debt Annuities.

Edmund Gurney
Library Fund.

ENDOWMENT FUND.

£1,260 0 0	Caledonian Railway 4% Preference Stock.
£998 0 0	Lancashire & Yorkshire Railway 4% Preference Stock.
£1,260 0 0	East India Railway 4½% Irredeemable Debenture Stock.
£260 0 0	East India Railway 3½% Debenture Stock.
£1,055 0 0	Great Western Railway 5% Rent Charge Stock.
£908 0 11	India 3½% Stock.
£1,797 0 0	Great Eastern Railway 4% Debenture Stock.
£850 0 0	War Loan 5% 1929.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1917.

RECEIVED.

Balance in hand, December 31st, 1916,	-	-	-	-	£65 0 2
Interest on Investments,	-	-	-	-	270 7 0
Part of Mrs. Verrall's Legacy of £500 transferred from the General Fund,	-	-	-	-	300 0 0
Repayment of Temporary Loan made to the General Fund Account,	-	-	-	-	200 0 0
					<u>£835 7 2</u>

PAID.

Purchase of War Loan,	-	-	-	-	£507 10 1
Balance in hand, December 31st, 1917,	-	-	-	-	327 17 1
					<u>£835 7 2</u>

I have examined the above Account and compared it with the Society's Cash Book, Receipt Books, and Vouchers, and certify that it is in accordance therewith. I have also verified the investments both of the General and Endowment Fund with the Securities at the Society's Bankers.

52 Coleman Street, London, E.C., January 29th, 1918.

ARTHUR MIALI, Auditor

(Miall, Wilkins, Avery & Co., Chartered Accountants).

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

- Bagot, Richard**, Travellers' Club, Pall Mall, London, S.W. 1.
Beadon, Mrs., at 11 Cheyne Walk, Chelsea, London, S.W. 3.
Bertie, L. W. H., The Nook, 110 Woodstock Road, Oxford.
Hare, A. W., M.B., 59 York Road, Birkdale, Lancs.
Holt, Miss M. D., Bryans' Ground, Presteign, Radnorshire.
Linden, Edward F. B., 11 South Mansions, Brondesbury, London, N.W.
McKenna, Mrs. Theodore, 24 Bryanston Square, London, W. 1.
Moore, Mrs. Harold, The Burrow, Alma Road, Sidcup, Kent.
Powell, Mrs., Goodwyns Place, Dorking, Surrey.
Russell, Mrs. E. S., Bryans' Ground, Presteign, Radnorshire.
 BOND, F. BLIGH, 25 Sydenham Hill, Bristol.
 CLAYTON, MRS. C. E., Holmbush Lodge, Woodmancote, Nr. Henfield, Sussex.
 FORRESTER, MRS. ROBERT, Annfield, Stirling.
 JORDAN-SMITH, BENJAMIN, Brianteroft, Grosvenor Road, Caversham, Reading.
 LIBRARIAN, The Natal Society and Central Library, Pietermaritzburg, Natal, South Africa.
 MORRIS, MRS., 28 Bramham Gardens, South Kensington, London, S.W. 5.
 MORRIS, MISS D. M., 28 Bramham Gardens, South Kensington, London, S.W. 5.
 NEWTON, MISS F. E., 156 Sloane Street, London, S.W. 1.
 MURPHY, GARDNER, U.S. Base Hospital No. 39, American Expeditionary Force.

ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 20 Hanover Square, London, W., on Thursday, January 31st, 1918, at 3 p.m.; MR. J. G. PIDDINGTON in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. G. W. Balfour, Sir William Barrett, the Rev. M. A. Bayfield, Mrs. H. P. Dimmock, Mr. J. R. K. Duff,

Mrs. Gardner, Mrs. Osmaston, Mr. St. G. L. Fox Pitt, Miss M. Radclyffe-Hall, Mrs. Henry Sidgwick, Mrs. Troubridge, Mr. E. Westlake (and, by proxy, Miss Alice Balfour, Captain E. N. Bennett, Sir Lawrence Jones, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. Sydney C. Scott, and Dr. C. Lloyd Tuckey); also Miss Isabel Newton, Secretary.

The Report of the Council for the year 1917 was accepted, and is printed below. The audited account of income and expenditure for the year 1917 was presented and taken as read.

The Chairman announced that the six retiring Members of the Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of the Council: The Right Hon. G. W. Balfour, Captain E. N. Bennett, Dr. W. M'Dougall, Sir Oliver Lodge, Mr. H. Arthur Smith, and Sir Joseph J. Thomson.

MEETINGS OF THE COUNCIL.

THE 152nd Meeting of the Council was held at 20th Hanover Square, London, W., on Thursday, January 31st, 1918, at 2.30 p.m.; MR. J. G. PIDDINGTON in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. G. W. Balfour, Sir William Barrett, the Rev. M. A. Bayfield, Mr. St. G. L. Fox Pitt, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

The Report of the Council was considered for the year 1917.

The 153rd Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, January 31st, 1918, immediately after the Annual General Meeting; MR J. G. PIDDINGTON in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. G. W. Balfour, Sir William Barrett, the Rev. M. A. Bayfield, Mr. St. G. L. Fox Pitt, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

The proceedings of the Annual General Meeting were reported.

Dr. L. P. Jacks was re-elected President of the Society for the year 1918.

Mr. J. G. Piddington was re-elected Hon. Treasurer; Mrs. Henry Sidgwick and the Hon. Everard Feilding, Hon. Secretaries; and Mr. Arthur Miall, Auditor, for the current year.

The following were co-opted as Members of the Council for the year 1918: the Rev. M. A. Bayfield, Mr. G. Lowes Dickinson, Sir Lawrence Jones, Dr. T. W. Mitchell, Dr. V. J. Woolley, and Dr. M. B. Wright.

Committees were elected as follows:

Committee of Reference and Publication: The Right Hon. Gerald W. Balfour, Sir William F. Barrett, the Rev. M. A. Bayfield, Sir William Crookes, the Hon. Everard Feilding, Dr. W. Leaf, Sir Oliver Lodge, Dr. T. W. Mitchell, Mr. J. G. Piddington, Lord Rayleigh, and Mrs. H. Sidgwick.

Library Committee: The Hon. Everard Feilding, Dr. T. W. Mitchell, Mr. J. G. Piddington, and Dr. C. Lloyd Tuckey.

House and Finance Committee: Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. Sydney C. Scott, and Mr. H. Arthur Smith.

Count Perovsky-Petrovo-Solovovo was elected an Hon. Member of the Society.

Corresponding Members and Honorary Associates were elected for the year 1918.

Ten new Members and nine new Associates were elected. Their names and addresses are given above.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 58th Private Meeting of the Society for Members and Associates only was held in the Council Chamber, at 20 Hanover Square, London, W., on Thursday, January 31st, 1918, at 4.30 p.m.; the RIGHT HON. G. W. BALFOUR in the chair.

MISS RADCLYFFE-HALL read a paper, prepared by herself and MRS. TROUBRIDGE, on "A Series of Sitzings with Mrs. Leonard," which will, it is hoped, be published later in the *Proceedings*.

REPORT OF THE COUNCIL FOR THE YEAR 1917.

THOUGH the continuance of the war still interferes in more ways than one with the work of our Society, there are distinct signs that the interest in it has increased during the last year. This is shown in the applications for membership and in the enquiries and correspondence received at the Office.

As regards membership, new Members to the number of 49, including 1 Corresponding Member, and new Associates to the number of 83, including 1 Honorary Associate, have been elected during the year—in all, 132. This compares with 80 in 1916, 41 in 1915 and 85 in 1914, and is even a little more than the pre-war number in 1913, which was 129. Moreover, the increase in number of Members is markedly greater in proportion than that of Associates.

There have as usual been transferences from the class of Members to that of Associates and *vice versa*—6 Associates becoming Members, and 4 Members becoming Associates. There have also, of course, been losses from deaths, resignations, and simple lapse of subscriptions without notice. These amount to 13 Members and 57 Associates—an aggregate of 70. It is noteworthy that this is markedly less than in any other of the last five years, in which the number varied between 104 in 1913 and 137 in 1915. Of those who have given reasons for resigning none have expressed dissatisfaction with the Society's work.

The net increase during the year is 62; and the membership of the Society now stands at 1147, distributed as follows: Members, 312 (including 38 Honorary and Corresponding Members); Associates, 835 (including 14 Honorary Associates).

A large membership is of course important and valuable, both because it guarantees interest in our work and because it provides funds for carrying it on. But the Society has another object which those engaged in its administration have always hoped extended membership would promote—namely, the obtaining of evidence concerning the phenomena which the Society exists to study. Among a large number of members, a certain number of real workers and students should be found, and are found, though they are fewer just now than they might be, owing to the war, and though even

before the war they were perhaps fewer than might have been expected. But what was even more looked for was that extended membership would bring us into touch with useful and well-evidenced spontaneous and sporadic cases of the various kinds of psychical phenomena with which our *Journal* and *Proceedings* have made us all familiar. As has been frequently said, the collection and putting on record of such cases are very important; not only because there is great need of increasing the mass of evidence, especially of adding to it contemporary cases; but also because no two cases are quite alike, so that they throw light on one another and help towards the understanding of the whole subject of telepathy, its nature and extent, the powers and subliminal working of the human mind, and the question of its survival. Experiments are no doubt in some respects more valuable than spontaneous cases, because, among other reasons, we can more easily in experimental cases define the conditions under which the phenomena occur, and eliminate normal causes. But spontaneous cases include a wider range and may reveal possibilities of which experiments give no obvious hint, and may, and do, thus lead to fruitful lines of speculation and investigation. Well-defined and well-evidenced spontaneous cases are, however, rare, and the Society depends for them largely on the goodwill and alertness of its members in collecting and recording them. This has often been said, but is so important that it can hardly be said too often, especially as it seems still doubtful how far members fully realise it. We must not be ungrateful. There are members who take a good deal of trouble in sending us accounts of experiences that have befallen them or of which they have heard, and among the cases sent to us some are of course very interesting. It is to be feared, however, that informants are sometimes disappointed that more use cannot be made of what they tell us. This, unfortunately, is inevitable. Some of these experiences are in themselves too vague to be useful, and some cannot be brought up to the necessary evidential standard. Nevertheless, we are very glad that they are sent to us. It is far better that doubtful cases which prove unavailable as evidence for supernormal phenomena should be sent, than that there should be any risk of losing cases which, even if they

appear doubtful at first, may on further investigation prove good.

It may be thought that members do send us all the good cases they hear of, and that the reason we do not receive more is that they rarely occur. It is quite true, as already said, that they are rare, but there are indications that we do not receive all that our members know of. For instance, our attention has recently been drawn to an essay published by a valued member of the Society, in which is described, apparently at second-hand, a curious and illuminating instance of telepathy, on which the essayist herself lays great stress as an illustration of her views. It may no doubt be impossible to get evidence at first-hand concerning the case, but it seems a great pity that a complete account of it was not sent to us when it was fresh, and thus placed permanently on record in an accessible form.

As regards study and experiment, as we have said, the war naturally takes from our work some of those who would otherwise be advancing it, and we have, we believe, good grounds to hope for accessions to the ranks of workers when the war is over. In the meanwhile work goes on, if less in amount than we should desire. The automatists who have already rendered so much assistance, still contribute scripts and impressions which are carefully studied. Thus Mrs. Salter and Mrs. Wilson continue their experiments from time to time.

Miss F. M. Stawell, who has long been an associate and interested in our work, contributed a careful study of some of the scripts that have been published, which was read at one of our meetings. It was her first contribution to our *Proceedings*.

Another member of the Society, Mr. Girdlestone, is engaged in systematic experiments in telepathy of the old type—transference of diagrams, etc.—which seem likely to lead to some good results.

Two members of the Society—Miss Radclyffe-Hall and Mrs. Troubridge—new workers—have during the past year had a long series of carefully recorded sittings with Mrs. Osborne Leonard with interesting results. They have prepared a long report on these, some part of which will be read

at the meeting on January 31st, and some part, it is hoped, at a future meeting this year.

Partly in consequence of this report, and partly because of Sir Oliver Lodge's experiences, and of accounts received by him, arrangements have been made with Mrs. Leonard to place her services at the disposal of the Society for a period, and sittings are being arranged, conducted according to rules laid down by a Committee appointed by the Council, who also have the duty of selecting sitters. During her engagement by the Society Mrs. Leonard undertakes to give no sittings except to sitters sent by the Committee. Mrs. Leonard's mediumship resembles to a considerable extent that of Mrs. Piper and Mrs. Thompson, and it has seemed worth while to study it in a similar manner.

Sir William Barrett, with the consent of the Council, invited to London his friends Mrs. Travers Smith and Mr. Lennox Robinson, some of whose automatic communications, by means of an ouija board, he spoke of in the paper read by him to the Society in November. Their visit, which took place the week before Christmas, was unfortunately somewhat short, and but little notice could be given. Nevertheless several members of the Council and others were able to see the methods used and the rapid movements of the travelling-pointer in finding the letters wanted in a promiscuously arranged alphabet, the operators being blindfolded in the manner used in the experiments at Dublin. The circumstances, however, did not admit of much experimental work.

We have to record with great regret the retirement in October of Mr. H. Arthur Smith from the Honorary Treasurership of the Society on account of failing health. He had held the office for thirty-one years and worked devotedly for the Society, and the loss is therefore great. We have been fortunate in being able to persuade Mr. Piddington to undertake the work of Honorary Treasurer temporarily, and hope that he will carry it on till the end of the war.

We have to record the loss by death of a member of the Committee of Reference and Publication—Miss Jane Barlow. She had kindly served on that Committee for many years and always read with interest and attention the papers submitted to her.

Two Parts of the *Proceedings* have been published—Part LXXIII. in March and Part LXXIV. in December. The last was very considerably delayed by the difficulty in getting printing work done, and we are still waiting for the index and list of members which will complete Volume XXIX.

The sales of *Proceedings* through the Secretary of the Society have been unusually large—decidedly larger than in any of the last five years. This is doubtless chiefly owing to the buying of back numbers by new Members and Associates. On the other hand, the sales through our agents to outsiders have been small, probably because the bulk of *Proceedings* published since December, 1915, when Vol. XXVIII. appeared, has been less than usual.

The Librarian—Miss Newton—reports that the Library has been fairly well used. More volumes have been taken out for reading than usual, but on the other hand fewer Members and Associates have read in the Library itself.

In the summer Messrs. Kegan, Paul, Trench, Trubner and Co., the publishers of *Phantasms of the Living*, now long out of print, suggested that a new edition of this classic of Psychical Research should be issued, abridged so as to occupy one volume only. The Council agreed, and entrusted the preparation of the new edition to Mrs. Sidgwick. It is expected to appear shortly. The Council take this opportunity of expressing their thanks to Mrs. Sidgwick for the trouble she has so kindly taken in the matter.

Four meetings have been held during the year at which papers were read.

On January 31st, at a General Meeting, Dr. Constance Long read a paper on "The Psycho-analytic use of Subliminal Material," which it is hoped may be published in a forthcoming number of the *Proceedings*.

On April 26th, at a Private Meeting, a discussion was held on "The Development of Different Types of Evidence for Personal Survival." It was opened by Mrs. Sidgwick with a paper giving a *résumé* of the history of the subject in the annals of the Society, and Miss Stawell followed with a paper which was in the main a criticism of the evidence in Mr. Balfour's paper on the "Ear of Dionysius" case. Both these papers have been published in Part LXXIV. of the

Proceedings. The discussion was continued by Sir Oliver Lodge, the President (Dr. Jacks), and others.

On June 28th, at a General Meeting, Dr. Jacks gave his Presidential Address, of which the subject was "The Theory of Survival in the Light of its Context." This also has been published in Part LXXIV. of *Proceedings*.

On November 22nd, at a Private Meeting, Sir William Barrett read a paper entitled "Two Interesting Cases of Supernormal Action and their Psychological Significance."

ON THE "ST. PAUL" CROSS-CORRESPONDENCE.

A Rejoinder to Dr. Walter F. Prince's Further Remarks.

BY J. G. PIDDINGTON.

THE two main points of my criticism of Dr. Prince's proposal to read II Peter 3. 15 in place of the actual reference given in Mrs. Holland's script (*Journal* for July 1917) are (a) that he emends a reference in a script when there is nothing in the context to show that the reference is wrong; and (b) that he bases his emendation not on the strength of something to be found in Mrs. Holland's script but on the strength of something in another automatist's script.

In the *Journal* for Dec. 1917-Jan. 1918, Dr. Prince retorts that I have frequently dealt with Mrs. Piper's script¹ in the very way that I criticise him for dealing with Mrs. Holland's: namely, by emending a word or phrase both when no dissatisfaction with it is expressed in the context, and also on the strength of something in another automatist's script or elsewhere (*e.g.* in a book). He argues, in effect, that, if he is a kettle, I as a pot have no right to call him black. To justify his retort he cites from a paper of mine published in *Proc.*, Vol. XXII., various instances where (so he claims) I have disregarded three rules I myself formulated in the

¹What I said in the *Journal* for July, 1917, about the emendation of scripts was meant to apply, not to Mrs. Piper's trance-writing and trance-speech, but to the scripts of such automatists as Mrs. and Miss Verrall, Mrs. Holland, Mrs. Willett, the Macs, and Mrs. King. These latter are, as I said, "for the most part incoherent in the strict sense of the word," whereas for the most part Mrs. Piper's trance-writing and voice-sittings are not. In the case of Mrs. Piper, accordingly, greater latitude may, perhaps, be allowed in the matter of emendation than in the case of the other automatists. I will not, however, take advantage of this possibility in replying to Dr. Prince's charge of inconsistency.

Journal for July 1917, relative to the emendation of scripts. It is not always clear to me which particular rule is supposed to be violated in any given instance; but that perhaps doesn't matter. Anyhow I will deal with each instance in the order given by Dr. Prince.

"*Evangelical*" and "*Evelyn Hope*." On Feb. 27, 1907, says Dr. Prince, "'Evangelical' was again written. It did not connect with anything, but what of that—since scripts are 'for the most part . . . incoherent'? But Mr. Piddington was unaccountably disturbed, and pointedly asked Myers if the word was right."

I certainly asked Myers_p if the word was right, though not for the reason assigned by Dr. Prince. On Feb. 11, 1907 (p. 320),¹ it had been given as "*Evangelical*"; then on Feb. 27, 1907, it was first given as "*evangelic*" and immediately afterwards as "*Evangical*." I read "*Evangical*" out loud as "*Evangelical*," and, in order to make sure that by "*Evangelical*" "*Evangelical*" was meant, asked if "*Evangelical*" were right (p. 334). Dr. Prince's statement that I was disturbed has no foundation; I was simply, as in numerous other cases, taking care to get a doubtful reading confirmed or rejected by the control.

Again, Dr. Prince says that my only reason for transmuting "*Evangelical*" into "*Evelyn Hope*" was that Myers_p had said he had given "*Evangelical*" to Mrs. Verrall, and that while Mrs. Verrall's script contained nothing which would link on to "*Evangelical*," it did contain something which would link on to "*Evelyn Hope*." The only thing in Mrs. Verrall's script with which, so far as I knew at the time, Mrs. Piper's "*Evelyn Hope*" would link on was the misquotation from *Abt Vogler* in her script of Jan. 28, 1907: "the *hope* that leaves the earth for the sky." As the script containing this misquotation opened with the word Aster (=star), quoted twice from Browning, and emphasised the word Hope by means of the misquotation; and as "*Hope Star and Browning*" had already been given in the Piper trance as a cross-correspondence with Mrs. Verrall's script, what object was there to be gained by my suggesting that "*Evangelical*" had been given in error for "*Evelyn Hope*"? Success had already been achieved, as both I and Myers_p knew. Why, then, should I seek to get the success repeated, especially when the repetition would be valueless?

¹ Here and elsewhere the page references are to *Proc.*, Vol. XXII.

If "Evelyn Hope" had never been written in Mrs. Piper's script, and if on the strength of something in another automatist's script I had manufactured a cross-correspondence by altering "Evangelical" into "Evelyn Hope," then I should have done the kind of thing that Dr. Prince has done in his reconstruction of the "St. Paul" cross-correspondence.

Del Sarto. In suggesting that the reason for the choice of "Del Sarto" as a cross-correspondence was that it will serve as an anagram of lode-star, I may have let my fancy run riot. But far from wanting to alter "Del Sarto" into something else, as Dr. Prince wants to alter II Peter 1. 15 into II Peter 3. 15, it is essential to my suggestion to accept the reading of the manuscript.

Dr. Prince claims for the "St. Paul" cross-correspondence as reconstructed by himself that it "is surpassed in value by very few in the series, if by any." I did no more than suggest that "Del Sarto" may be a possible anagrammatic cross-correspondence with Mrs. and Miss Verrall's anagrams on "aster" and "star." Dr. Prince achieves his almost unsurpassed cross-correspondence by altering the text; my admittedly doubtful instance of cross-correspondence requires no alteration in the text.

Maud Carten-Carter. In discussing the possibility of there being some causal relation between the appearance in Mrs. Piper's trance of the names Dorothy and Marion Carver (the second name being that of an old acquaintance of Miss Verrall's) and "Maud Carten-Carter not a relation—but an old acquaintance Dorothy" in Mrs. Holland's script,¹ I was careful to say that the connexion is vague and the coincidence slight. And I should not have called attention to the coincidence at all, were it not that it forms part of a series of coincidences, the rest of which are far less easily ascribable to chance. The coincidence between "Marion Carver—Dorothy" (Piper) and "Maud Carten—Dorothy" (Holland) is, as it were, merely the trimmings of the central cross-correspondence "Diana—Candle" "Artemis—Candle." The central cross-correspondence holds good whether the trimmings be allowed or not. Disallow the alteration of II Peter 1. 15 into II Peter 3. 15, and the "St. Paul" cross-correspondence as interpreted by Dr. Prince falls to the ground.

Sasia Saisia Francis. I said (p. 135): "*It is conceivable*" that these words, given in Mrs. Piper's trance just before the

¹ By an oversight Dr. Prince attributes "Maud Carten, etc." to Mrs. Piper.

mention of Swedenborg and St. Paul (both, be it noted, *illuminés*) "were an unsuccessful attempt to write the name of [another *illuminé*] Francis d'Assisi." Dr. Prince says that my conjectural emendation was not made "on any of the grounds which [I have] formally approved." That is not the case, for not only does the immediate context support the emendation (*i.e.* the mention in the immediate context of two other world-famous visionaries); but the repeated and unsuccessful attempts to write an intelligible name show dissatisfaction with the reference as given. Thus :

(MYERS communicating) this was what brought to my mind the thought
about Sasia Saisia

(RECTOR communicating) too bad

MRS. V. Print it.

Francis

Siaa No you do not U.D. + R.

Moreover, little or nothing turns on whether the emendation is right or not. No cross-correspondence is claimed; and the *αὐτὸς οὐρανὸς ἀκύμων* case does not stand or fall according as the emendation be accepted or not.

Dina dos anados. The words "Dina dos ἀνάδος ἃ σοι ἔδωκα" in Mrs. Verrall's script of March 13, 1907—which are nonsense as they stand—were immediately followed by "no he does not understand Say it again." Dissatisfaction with what was written was, then, clearly expressed in the immediate context; and emendation accordingly is permissible.

Here, again, little or nothing turns on whether the emendation is right or not. The main evidence for the cross-correspondence with Mrs. Piper on the subject of "Diana" rests on another script of Mrs. Verrall's, where the name "Diana" is given and the goddess referred to in various ways. If my emendation be rejected, the cross-correspondence "Diana" rests on as sure a foundation as before.

If Dr. Prince's emendation of Mrs. Holland's reference to the Second Epistle of Peter be rejected, the St. "Paul" cross-correspondence as he interprets it collapses.

This completes what I have to say in answer to the charge of having broken my own rules concerning emendation of scripts. In what follows I deal with two further criticisms which Dr. Prince has thrown in as make-weights.

In the decent obscurity of a footnote he invites his readers to "note the reasoning displayed" by me "in a few instances": meaning thereby my faulty reasoning in two instances. The first instance is my treating "Laus Deo" uttered in Mrs. Piper's waking-stage as a possible cross-correspondence with "Laus Deo" written five months earlier by Mrs. Verrall. Dr. Prince says it would never have occurred to *him* to treat the coincidence as other than accidental. Nor would it have occurred to me, except for the reasons which I have given on pp. 305-307.

The second instance is my describing "Blanche de Lys or some such name" in Mrs. Verrall's script of Feb. 18, 1907, as a reminiscence of "Blanche comme un lys" in a poem of Villon's. On this Dr. Prince remarks: "Why there should be a reminiscence of Villon does not, so far as I have been able to discover, appear. It is quite possible that researches still farther into French literature might find 'Blanche de Lys' as a *name*, which is what the script pronounced it."

In the first place "Blanche" is a name in the poem of Villon's; and in the second place Dr. Prince's acquaintance with my writings is so extensive and peculiar, and his interest in them so fatherly, that I am surprised at his not having succeeded in discovering why I called "Blanche de Lys" a reminiscence of "Blanche comme un lys." For in an analysis of the script in question published in *Proc.*, Vol. XXIV., pp. 13-16, I quote the following lines from the poem of Villon's (the celebrated *Ballade des Dames du Temps jadis*):

La royne *Blanche comme un lys*
 Qui chantoit à voix de sereine,
 Berthe au grand pied, Bietris, Allys,
 Harembourges qui tint le Mayne,
 Et Jehanne la bonne Lorraine
 Qu' Anglois brulèrent à Rouen,
 Où sont-ils, Vierge souveraine ?
 Mais où sont *les neiges d'antan* ?

Now in Mrs. Verrall's script "Blanche de Lys or some such name" is *immediately* preceded by the refrain of the *Ballade*: "(Mais où sont] les neiges d'antan ?"

With this explanation before him I hope Dr. Prince will be ready to cancel the bad-conduct mark he has set against my "reasoning" in respect, at least, of this subordinate item in his indictment.

CORRESPONDENCE.

SURGEON HADFIELD'S EXPERIMENTS.

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—There is one feature in Surgeon Hadfield's experiments in hypnotic suggestion as reported, from the *Lancet*, in this *Journal* for January, which appears, so far as I can see, to bear on a much bigger issue than that which the experiments were instituted to decide. In fact there is no bigger issue before science at the present day. According to the mechanistic interpretation of life, as expounded by Schäfer, Loeb, and many others—a powerful though I think now diminishing school of scientific thought—all living things, including man, are merely sentient automata. They may have thoughts, sensations and the illusion of will, but these can have no influence whatever on their acts, which are linked together in an inevitable sequence of physical cause and effect. No psychic factor can, it is argued, edge its way in so as to cause the smallest deflection in the current of this mechanical process without contravening the law of the conservation of energy. Thus evolution would have taken precisely the course it did, and man would have written epics, built temples and made war and love just as at present, even though the earthly scene had never been visited by one throb of feeling or one ray of consciousness.

But now Surgeon Hadfield has brought to light (quite undesignedly, as I understand) the pregnant fact that when it is suggested to an hypnotic patient that he shall feel no pain from a burn, the burn heals rapidly, without hyperaemia or suppuration, while an exactly similar burn inflicted without suggestion on the same patient at the same time runs the ordinary course. But the pain which by its presence or absence can thus apparently deflect the current of material force, is a purely psychic phenomenon. As a rule, the biologist of the mechanistic school finds or thinks he finds no difficulty in linking-up the action of the afferent with that of the efferent nervous system without interposing any psychic link. Here, however, it does not seem possible to short-circuit the process. There can be no question of the associative action of related nerve-impressions, for as a matter of fact there is no constant association between pain and hyperaemia. We often have acute pain, as in neuralgia, without any visible symptom whatever, and we can have a marked degree of hyperaemia without pain. In

the case before us there was no intention to inhibit hyperaemia. Nothing was inhibited but pain.

On the face of the experiment, then, it seems that the purely psychic condition of the inhibition of pain has produced the purely physical condition of the inhibition of hyperaemia. If that is so, then it is all up with the mechanistic theory of life.

It would be well that further experiments should be undertaken with this aspect of Surgeon Hadfield's most interesting discovery in view.—Yours truly,

T. W. ROLLESTON.

16 Prince Arthur Road,
Hampstead, N.W. 3, *January*, 1918.

ON THE EVIDENCE FOR SURVIVAL.

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—I have read with interest Dr. Jack's criticism in the last number of the *Journal* on Professor Hyslop's views. May I in my turn criticise his? He states that "any attempt to prove directly from the testimony of 'Myers' that it is Myers who is bearing testimony, will leave us reasoning in a circle and the conclusion will be worthless." But it seems to my humble intelligence that it is Dr. Jack's arguments which leave us "reasoning in a circle." How can it be proved that it is Myers communicating except through the *nature* of "Myers" testimony? Dr. Jacks says proof is "ideally possible." But if based upon his own reasoning, it is *practically* impossible. I agree with him that "only when every other person or agency is eliminated, have we a right to assume it is Myers—left standing as the only possible source." But will Dr. Jacks explain how, according to his ideas, he proposes that this can be done? For he goes on to suggest that even if a correct reading of Myers' sealed packet had been obtained under conditions which eliminated fraud, we are still up against the possibility that Myers in his lifetime telepathically communicated it to the sub-consciousness of half-a-dozen people who again telepathically passed it on to others, so that it became common property in the sub-consciousness of a whole group, ready to come forth when occasion should arise.

Now, if this universal sort of sub-conscious telepathy is always going on, it seems to me that all attempts to prove survival might as well be abandoned. For I cannot see that it could ever

he got over, or such a possibility eliminated from any test, any experiment that could suggest itself to the human mind. Further, it would be a complete overthrow to our practical conduct of life. Dr. Jacks alludes to the Tichborne case. It will suit very well for an illustration of my meaning.

The case for the Claimant largely broke down because he was unable to give facts and details connected with his boyhood and earlier life, which would certainly have been known to the real Roger Tichborne. Now, had it been otherwise and had he successfully given those facts, would Dr. Jacks have discounted this evidence, and suggested that he had obtained his knowledge telepathically from the brain of counsel, judge, or anyone else in or out of court, who knew the correct answers? Yet such a supposition would be no more far-fetched than his suggestion regarding the sealed packet, if it had been correctly read. In short, if this sort of reasoning is going to be admitted, it appears to me that a great deal of the fabric on which the law of evidence rests, goes by the board. By it, Dr. Jacks shuts the lid down on more than the possibility of proving survival after death. He shuts it also on the possibility of our conducting our daily lives by the common sense rules which have hitherto guided the world. My objections apply equally to Miss Stawell's criticism of the evidence in the Ear of Dionysius case.

But perhaps both these able writers who have far more experience than I can lay claim to, will say what proof they have that this "sub-conscious telepathic leakage" exists to the extent they assume. Like Rosa Dartle, I only ask to know. I am an honest investigator—out for the Truth.—Yours truly,

(MRS.) LILLA BOUSTEAD.

To the Editor of the JOURNAL OF THE S.P.R.

K. F. R. in his letter in the last number of the *Journal* seems to me to have slightly obscured the issues of his own admission, and the point of "Miss Sinclair's hypothesis."¹ He says: "Granted the tendency, and the power, of our unconscious selves to invent or discover things, singly and in constructive telepathic collaboration, the problem remains of the *quality* of these collaborations"; and he asks whether it is philosophically thinkable that the unconsciously collaborating minds of psychical

¹ See *Journal* for May-June 1917.

researchers should enter into psychic reciprocity to construct a lie?

Then he goes on to Dream analysis. "Dream-analysis," he says, "demonstrates that *loss* of reciprocity between the fractions of our personality, can, on occasion, lessen the mind's touch with truth"; he knows of "no evidence or argument to show that an *access* of reciprocity between mind and mind can have this effect, unless the "reciprocity" is entered into with an actual desire for self-deception." He says that this "is not reciprocity; it is not integration, but disintegration, of mind."

Is he quite sure? Even supposing that there really is no evidence to show that an access of reciprocity lessens the mind's touch with truth, has he any evidence to show that it increases it? That its presence is even a condition predisposing to the touch with truth? The case for survival requires this positive evidence which is precisely what is not forthcoming.

And why should K. F. R. suppose that "by Miss Sinclair's hypothesis the least reliable sitters would get the most 'evidential' results?" On my hypothesis, following the analogy of dream-analysis, you would get an elaborate drama, an intricate system of cross-correspondences expressing the dominant desire—to prove survival. The least reliable sitters would be expected to contribute the vaguest and most conflicting results. Which is what actually happens. For results that stagger the sceptic we should look to the most scrupulous sitters who desire that survival shall be *proved*, not taken for granted or merely indicated. If that desire is to have even an illusory fulfilment the system must be more coherent and logical than the structure of any dream. It must look like proof.

I can assure K. F. R. that I have not been led away by "Freud's hyper-analysis." My "hypothesis," such as it is, would have had very little to support it if I *had* "not taken into account the teleological function of the unconscious, as studied by the more inductive method of Jung and the Swiss School." Yet here again K. F. R. seems to me to be mixing things. Jung's teleology has its place—and a great place—in the philosophic argument for survival; but it should not be used to bolster up the evidence for alleged "communications." The substitution of synthesis for "hyper-analysis" was part of Jung's practice as a psychologist and psychotherapist; its comparative success bears on the question of survival only in the vague sense that every point

gained *by* the psyche *for* the psyche is a point for the survivalist who must show that there is such a thing as a psyche to survive. But all the time he (and Professor Jung) are dealing with the incarnate psyche, and the higher its score the less need to drag in the discarnate.

But I agree with K. F. R. that the "quality" of telepathic collaborations is important. There are, no doubt, limits to the collaborating powers of subconscious minds, and for all we know the "quality" of recent cross-correspondences surpasses them. But until we know definitely what those limits are we have no right to talk about surpassing, and about survival being proved.

MAY SINCLAIR.

January 14th, 1918.

DR. SCHILLER'S REVIEW OF THE DORIS FISCHER CASE.

[We have, almost as we were going to press, received from Professor Hyslop personal explanations in relation to a portion of Dr. Schiller's review of the Doris Fischer Case. We are unable to print the whole, but give here extracts.]

Professor Schiller's review of the Doris Fischer Case in the last number of the *Proceedings* (Vol. XXIX.) is too fair to take up any space for controversy on points of difference which are not great enough to affect the main issue, but I ought perhaps to mention a few misunderstandings of my position for which he may not be to blame. I had to abbreviate discussion more than the subject demanded in a volume already too long to appeal to readers, and perhaps I allowed too much for ideas and positions stated in previous publications. However that may be I seem not to have made myself clear on some points. In one passage Professor Schiller says :

"Dr. Hyslop not unnaturally prefers to believe in his medium's 'controls,' but he hardly appears to recognize what a monstrous tale they have induced him to tell. He asks us to believe that a titanic struggle between the powers of good and evil was going on for years, over, and in, the soul of 'Doris Fischer.'"

It is hardly correct to say that I "prefer to believe in the medium's controls" to believing Sleeping Margaret's claims. I do not believe what any control says. To me the statements of controls must always be "proved" in some way. . . . Unconscious distortion by the medium and the control may make any state-

ment so dubious by itself that its credibility must be determined by its relation to the whole of the statements made by controls. It was the manner in which the statements of the controls hung together that made it necessary to reckon with them in the formation of an hypothesis, not in accepting them as facts without question. . . .

Nor do I ask any one to "believe that a titanic struggle between the powers of good and evil was going on for years over, and in, the soul of Doris Fischer." That is a superficial view of the facts. I neither believed nor disbelieved in such a view. I had to state the facts as they came, and indicated the doubts about such an interpretation. . . .

I do not think there is any evidence in the record that the "distinguished persons" in control are under any delusion about the "struggle being still on." That is the superficial appearance. But as the subconscious of Mrs. Chenoweth has to interpret symbols, and as memories to discarnate observers may not always be distinguished from present mental states, the time element in the transmission may be an inference of the subconscious. . . .

I may add that "Imperator and Co.", on any theory of them, know all about the war and its character, and have alluded to it in vigorous enough terms. . . .

Now just a word as to what I mean by "spirit" . . . to prevent misunderstanding on the part of readers in general. . . . My tolerance for the spiritistic theory is based upon our absolute ignorance as to what a spirit is or would do. They not only have to prove their existence to me, but also what they can do. I have no other conception of a spirit to start with than that it is a stream of consciousness with its memories of the earthly existence. This must have a subject, of course, but what that is I neither know nor care in the first stages of my investigation. I even accept this definition of it only in deference to the condition of proving its existence. A soul might lose its memory *in toto*, but I could never prove its existence if it did. So I define it in the only terms which make it possible to prove its existence. . . .

I take no such view of spirits and their work as is usually supposed, especially by the Spiritualists. I have no other conception of them than that fragmentary thing indicated by the facts.

JAMES H. HYSLOP.

Immortality. An Essay in Discovery coordinating Scientific, Psychical, and Biblical Research; by B. H. Streeter, A. Clutton-Brock, C. W. Emmet, J. A. Hadfield, and the author of *Pro Christo et Ecclesia*. Macmillan & Co., 1917.

This interesting book attempts in a series of essays, independent but inter-connected, to formulate what can at present be known or reasonably surmised about survival and a future life. It is addressed to the general reader, and assumes no expert knowledge whether in Biblical criticism, or psychical research, or psychology, or biology, or any other subject on which it touches. As was therefore almost inevitable, its comprehensive survey is likely to appear to the expert somewhat slight and superficial. The book is in the main theological, but subjects with which our Society is concerned are treated of in two of the essays; and it is interesting to note that at least three of the writers appear to regard telepathy as an established fact which cannot be ignored in considering the nature of the human mind. This attitude towards telepathy is certainly on the increase and must be regarded as one of the results of our Society's labours.

The two essays which directly concern us as members of the S.P.R. are No. II., entitled "The Mind and the Brain," by J. A. Hadfield, M.A., M.B., surgeon in the Royal Navy,¹ and No. VII., entitled "The Good and Evil of Spiritualism," by the author of *Pro Christo et Ecclesia* (Miss L. Dougall). The first of these, in the words of its synopsis, maintains that though "the mind is always found associated with a brain" it "shows an increasing tendency to become independent" and "the tendency of the mind towards independence and autonomy suggests the possibility of its becoming entirely liberated from the body, and continuing to exist in a disembodied state." This thesis is supported by arguments drawn from the influence of the mind on the brain and nervous system, hypnotism, the power of the mind to heal bodily disease by mental suggestion, telepathy, and the biological development of the mind. The author's experience as a medical man enables him to speak with authority on mental cures and to give some interesting examples.

Miss Dougall, in Essay VII., one of three for which she is

¹Some very interesting experiments by Mr. Hadfield, in the raising of blisters by suggestion, described in the *Lancet*, were referred to in the last number of the *Journal*, and a letter concerning them appears in our correspondence in the present number.

responsible in the book, decides against the hypothesis that those who have passed from earth do actually transmit to us words and images, but believes that psychical investigations not only furnish proof of telepathy, but witness to communion, as distinguished from communication, with discarnate spirits. To discuss fully her arguments would occupy too much space, but it may be said briefly that she thinks the very wide limits that must be allowed to telepathy, combined probably with independent clairvoyance, invalidate any evidence yet put forward for communication from the dead; and, further, that the trivial and even flippant nature of some messages, and the absence of messages of positive utility to the recipients make it unlikely that what purport to be definite communications are genuine. "But in spite of this" she thinks (p. 286), "we may take it that the effort of spiritualists to interpret, the constant recurrence of this effort, the insistence of the human soul on this aspect of life, does indeed point to reality—i.e. to the existence of a real touch between the visible and invisible worlds."¹

¹ Miss Dougall is a reader of our *Proceedings*, but probably her reading does not extend so far back as the *Report on the Census of Hallucinations* in Vol. X. Had it done so, she would doubtless have written the paragraph on "ghosts" (p. 278) somewhat differently. For, as a matter of fact, unrecognised apparitions, not to speak of non-veridical apparitions of living persons, appear to be commoner than apparitions of the dead. Most of us probably agree with her that apparitions, whether of the living or the dead, and whether veridical or not, are sensory hallucinations.

JOURNAL

OF THE

Society for Psychical Research.

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NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.
Names of Associates are printed in SMALL CAPITALS.*

- Batty, Mrs. V. Roy**, 40 Harley House, Regent's Park, London, N.W. 1.
- Devenish, Mrs.**, The Hyde, Bridport, Dorset.
- Dewar, Lady**, 8 Drumsheugh Gardens, Edinburgh.
- Hollick, Captain A. J.**, 9 Eaton Gardens, Hove, Sussex.
- Mathews, Henry N.**, Aldwick House, Bognor.
- Telling, W. H. Maxwell, M.D., F.R.C.P.**, 29 Park Square, Leeds.
- Wilkins, Rev. H. J., D.D.**, Redland Green, Bristol.
- ASHCROFT, MRS.**, Ladies' Athenaeum Club, 32 Dover Street, London, W. 1.
- BANNER, MRS.**, Bishop's Court, Sevenoaks, Kent.
- BROWN, CHARLES, M.B.**, Inglewood, Pathhead, Kirkcaldy.
- DAVISON, MISS RACHEL**, Milverton, Wilmslow Road, Alderley Edge, Manchester.
- HAMILTON, MRS. C. M.**, Holdenville, Okla, U.S.A.
- HARRIS, MISS AGNES G.**, 8 Cambridge Place, Falmouth.
- HELLER, RABBI JAMES G.**, Royal Apartments, 1208 N. Broad Street, Philadelphia, Pa., U.S.A.
- HESKETH, THOMAS**, 42 Castle Hill Avenue, Folkestone.
- HEWITT, MRS. HUGHES**, 2 Lower Sloane Street, London, S.W. 1.
- HOME, WALTER, C.I.E.**, 34 Victoria Road, London, W. 8.
- HOME, MISS MARY M.**, 34 Victoria Road, London, W. 8.
- HUMPHREYS, E. NOËL**, Caerycaeë, Hoole, Chester.
- LIBRARIAN**, Amsterdam Free Library, Amsterdam, New York, U.S.A.
- LIBRARIAN**, Imperial Library, Calcutta, India.

MARRIOTT, MRS., 11d Hyde Park Mansions, London, N.W. 1.

MARTIN, T. B., Woodlands, Snaresbrook, London, E. 18.

PALMER, LADY, 10 Grosvenor Crescent, London, S.W. 1.

PHILLIPS, G. A. WOODROFFE, 76 Courtfield Gardens, London, S.W. 5.

TURTON, R. W., 38 Primrose Mansions, Battersea Park, London, S.W. 11.

VANDERSPAR, MRS., Ardmere, Marryat Road, Wimbledon Common, London, S.W. 19.

MEETING OF THE COUNCIL.

THE 154th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, March 22nd, 1918, at 3.15 p.m.; the RT. HON. G. W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, the Rev. M. A. Bayfield, Captain E. N. Bennett, Dr. T. W. Mitchell, Mr. J. G. Piddington, Mr. St. G. Lane Fox Pitt, Mr. Sydney C. Scott, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last meeting of the Council were read and signed as correct.

Seven new Members and twenty new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for January-February were presented and taken as read.

It was resolved, in response to an appeal through our printers from the National Committee, formed by request of the Ministry of Munitions, for release of Printers' Metals, to sell to the Government the greater part of the stereotype plates of back Numbers of the *Proceedings* so as to save overseas transport of metal, the metal of which they are made being in demand.

GENERAL MEETING.

THE 149th General Meeting of the Society was held in the Steinway Hall, London, W., on Friday, March 22nd, 1918, at 4.30 p.m.; SIR OLIVER LODGE in the chair.

MISS RADCLYFFE-HALL read the second part of a paper, prepared by herself and MRS. TROUBRIDGE, on "A Series of Sittings with Mrs. Leonard," which will, it is hoped, be published later in the *Proceedings*.

THE FOLKESTONE POLTERGEIST.

BY SIR W. F. BARRETT AND MR. THOS. HESKETH.

INTRODUCTION BY SIR W. F. BARRETT.

ON November 21st, 1917, Mr. Thos. Hesketh, M.I.E.E., the chief engineer of the Folkestone Electricity Works, called upon me and gave me an account of some remarkable and inexplicable disturbances which had been, and were then, taking place in a dugout now being excavated in the garden of Councillor Jacques, a resident at Cheriton, near Folkestone. Mr. Hesketh informed me that the builder of the dugout had come to him for an explanation of the extraordinary movement of stones and other objects in the dugout when no person was near them. The next day Mr. Hesketh went to the place, and as he describes in the introduction to the evidence of the different witnesses, he himself saw in the late afternoon the movement of some rocks which seemed to be inexplicable. He therefore came to London the following day, hoping to get some one to investigate the matter.

As Mr. Hesketh's account agreed with those curious phenomena called *poltergeist* disturbances, which are both sporadic and evanescent, I agreed to go down at once. Accordingly the next morning, Wednesday, November 22nd, I went down to Folkestone and Mr. Hesketh met me at Shorncliffe, the nearest point to the dugout. We went together to the place, accompanied by his secretary, who took down in shorthand the evidence of the different witnesses. The dugout is in a shrubbery on one side of the carriage drive leading to Councillor Jacques beautiful old manor house; it is nearly opposite the house and on the far side of the drive. The plan and section of the dugout are given further on; there is an entrance on one side and an exit then being made on the other side; the depth and further details are given in the diagrams.

After hearing the evidence of some of the witnesses, I entered the dugout and sat below with a couple of lighted candles about an hour. Mr. Hesketh and his secretary were outside and saw that no one came near the entrance or exit. I asked the builder Mr. Rolfe to go on with his work, his

boy assisting him; this he did and was delighted to find he could continue his work unmolested during the time I was below. Nothing whatever happened whilst I was there, beyond the strenuous bricklaying work of Mr. Rolfe and his assistant. This was disappointing but not surprising, as the erratic nature of these disturbances is their characteristic feature, and naturally leads a hasty observer to attribute them to some mischievous human agency.

Suspicion of trickery naturally centred round the lad Penfold, who assisted the builder, and on this point I made careful enquiries, for, as Mr. Hesketh points out, on more than one occasion, he did undoubtedly throw handfuls of sand. I am however satisfied that the witness Stephens,—who attributes all the disturbances to the pranks of this lad,—is only giving expression to the hasty and ill informed but natural opinion that *some* human agency *must* have been the cause. Mr. Hesketh's careful examination of this point is of more value than the baseless rumours which always crop up in such cases.

On the other hand, if the cause be due, as suggested in the report made by Mr. Cunningham Craig, given on p. 179, to the escape of natural gas from below the surface of the excavated ground, my imprisonment in the dugout would probably have enabled me to detect the issuing gas. But there was no trace of gas or vapour, and the lighted candles showed not the slightest evidence of any methane or other inflammable gas, although a fresh portion of the sandstone rock had recently been removed, and one of the candles was adjacent to the uncovered face of the rocks; nor was there the least smell of any gas. Moreover, if the different witnesses are to be believed, and there is no reason to doubt their word, no efflux of gas, however violent, could have produced the movement of heavy rocks such as they describe; or the flinging of stones or the hovering of a brick over the head of the builder; or the forcible ejection of a big oak plank from the dugout, etc. This plank I could only lift with some difficulty and it would need a giant's strength to fling it, as Mr. Rolfe describes, from the bottom of the dugout 15 feet up through the exit and lodge it in the branch of a big shrub opposite.

The evidence given independently by the different witnesses is familiar to those acquainted with the accounts of poltergeist phenomena and is of the usual erratic, purposeless, and transitory nature. The disturbances generally centre round some living person, who appears to act as the medium, but they are not confined to his person when once they have started, though they are limited to the special locality where they originated.

Here I would ask those who are unacquainted with this subject to read the description I have given of "Poltergeists Old and New," in a paper read before the S.P.R. on January 31st, 1911, which is printed in the *Proceedings of the S.P.R.*, Vol. XXV., p. 377, *et seq.* The word *poltergeist* has no exact English equivalent, though usually translated Hobgoblin; a *polterer* is a boisterous fellow, and a *poltergeist* a boisterous ghost. The phenomena can be traced back to a remote period and occur in all parts of the world. The most notable historical case is the "Drummer or Demon of Tedworth," in 1661, which, with the numerous sworn depositions of the witnesses, is fully described in Rev. J. Glanvil's *Saducismus Triumphatus*, published a few years later. Glanvil was one of the earliest Fellows of the Royal Society, and Mr. Lecky describes him as "a man of incomparable ability," and that "it would be difficult to find a work displaying less of credulity and superstition than this treatise." This refers to Glanvil's *Vanity of Dogmatizing*, a book I would commend to all those who think their own dogmatic assertions, and ignorant denials, are of more value than any evidence of trustworthy witnesses concerning phenomena outside the usual experience of mankind.

It is only necessary to point out that all progress in scientific research would be arrested if we declined to admit or investigate phenomena,—such for example as the properties of radium,—which were wholly foreign to our recognised knowledge at the time. It is obvious that all known causes must first be eliminated, before we can admit the existence of some unknown cause. Hence the interpretation of the evidence is a matter for individual judgment, the value of which depends on the range of knowledge and freedom from prejudice and prepossession, possessed by each person. We

must however beware, as Dr. Schiller has said, of "taking the evidence in bits, and rejecting it item by item, . . . for as all the facts come singly, anyone who dismisses them one by one is destroying the conditions under which the conviction of new truth could ever arise in the mind." Yet this mode of arresting knowledge is the usual course practised by those who deny the possibility of any inexplicable physical phenomena, such as are shown in poltergeist phenomena.

EXPLANATORY STATEMENT BY MR. THOS. HESKETH, M.I.E.E.

My introduction to this experience took place on Sunday, 18th November, 1917, when I received a visit from a Mr. Rolfe, who explained he had called on me to see if I could give any electrical or other satisfactory reason for some remarkable occurrences which were taking place at a piece of work he was carrying out at Cheriton.

He described briefly that he was a builder and had been commissioned by Councillor Jacques to sink a dugout in his grounds at Enbrook Manor, with a view to affording shelter from enemy air attacks; that whilst doing this he had, substantially from the beginning of such work, been subjected by some unseen agency or force to a practically continuous series of interruptions. These interruptions took the form of objects, such as sand, bricks and rocks, being thrown at him with varying degrees of violence from a gentle rubbing contact to impacts of such velocity as to inflict great pain; on many occasions so violent had been the blows he had had that his flesh was bruised and cut, with actual loss of blood.

In addition this interfering force had persistently extinguished his candles and, in short, become such a general nuisance that it was only with the greatest difficulty he could continue his work.

"Can you," asked Mr. Rolfe, "explain the cause of this? Am I magnetised, or are there leakages of electricity in this part enough to account for it?"

During the course of this exposition, which was much more voluminous and detailed than the general indication I have given, I noticed a not unnatural hesitation in the recital, for, as I afterwards learnt, Mr. Rolfe was by no means an ignorant

man, and was conscious that the questions he put to me were already from every "common sense" point of view answered: he could see that I doubted the reality of his experiences, and, as a fact, I was under an initial impression that he was suffering from nerve shock, and that the simplest and most satisfactory explanation of the case was that nerve stress due to the war had built, out of the realms of fancy, upon trifling every day happenings, this elaborate structure.

Such a *prima-facie* view was the more excusable, as one of my own workmen had, only a few weeks before, been in a local attack by enemy aircraft, and, after a week's absence to recover from the shock, had assured me that he would have been back before save that a large "Steam Roller had been on his chest and that none of his fellow workmen would help him to lift it off."

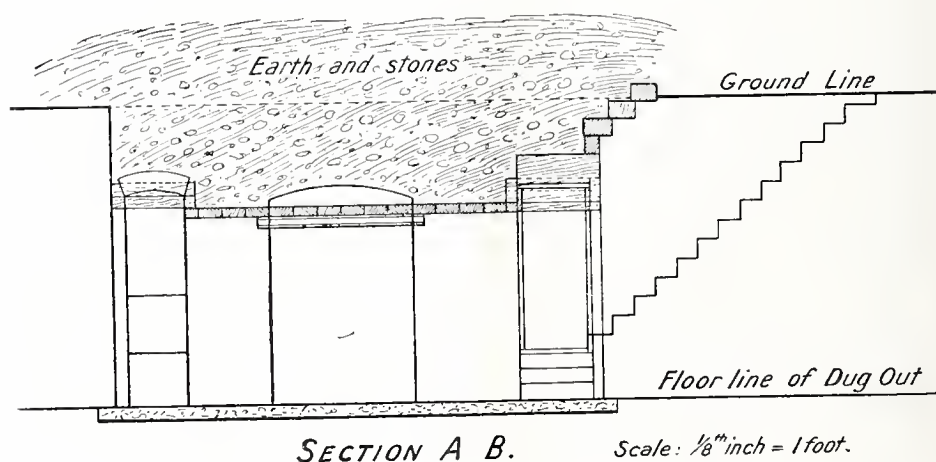
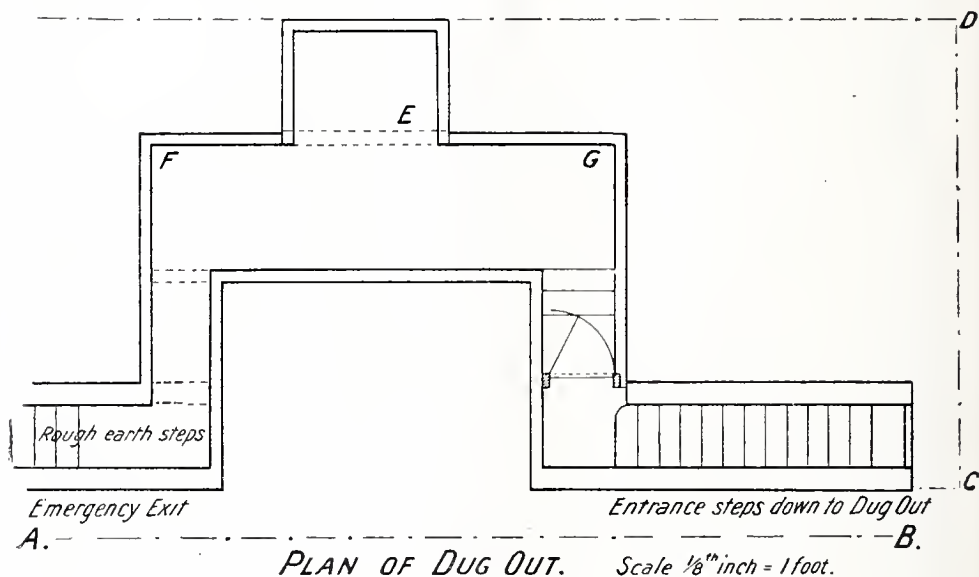
The similarity between Mr. Rolfe the builder's tale and other experiences I had heard of, and read of, and which had an occult basis, was however too evident to be lightly dismissed, and it was agreed I would call the following morning, and see if a satisfactory theory could be fitted to the case. The next morning therefore I visited the site at about 11, and was met by Mr. Rolfe, who showed me round.

The Manor House itself is of great age; it is referred to in old documents as being in existence about the year 1300, though since this date several additions and remodellings have obviously taken place; still there remains sufficient of the historic structure (such as the old oak panelling and main stone arches) to add an aesthetic value to what is undoubtedly a charming old style dwelling.

The dugout is being built below ground outside the house and some 25 yards away. Advantage had been taken of the fact that the ground level of the carriage drive is some feet lower than that of the main garden, where are the green-houses, to make the entrance steps strike downwards from the lower level, and by excavating the dugout proper under the raised garden to so gain an additional thickness of roof. A rough plan and section of the structure will be found on the next page.

The work at the time of this first visit was partly completed and had been in progress some weeks. The entrance steps were finished in red bricks on edge, and the $4\frac{1}{2}$ " inch wall of the dugout proper had been nearly completed. The bricklayer (Rolfe)

was working at the end nearest the exit, that end being newly excavated from the natural soil, which had, so far as my examination would show, not previously been touched by the hand of man. A gap had been left for a recess as shown.



In corroboration of his tale of the day before I found the recess was boarded up by a rough wooden shutter, and where the shutter did not properly fit the opening, bags of straw had been jammed. This was a precaution taken by the builder to prevent the loose rocks from the recess playing further pranks at the builder's expense. Similarly a strong canvas curtain

was suspended in front of that end of the dugout where the rough earth face had not yet been bricked in. In addition, rough doors had been fixed at the entrance and exit: in short, the *mise en scène* supported his previous recital that he regarded himself as being literally in a state of siege. The building up of his surroundings, to my mind, would also have added to any hallucinations he was subjecting himself to, and this I was careful to keep in mind.

Mr. Rolfe reported that so far that morning things had been quiet, only a few stones thrown at the protecting boards, and at my suggestion he resumed his work with an injunction from me to forget as far as possible that I was there. I then took up my position inside the dugout, and, seated on a box, awaited further enlightenment.

The lad (Penfold) who was and had been working with him had been caught in the act of throwing a handful of sand on a previous occasion, and had admitted having done so on two other days when the genuine evidences were not forthcoming, so it is not to be wondered at that I selected such a point of view that Master Penfold should not be able to assist illicitly in the demonstration.

Up to 12.30, the only evidences obtained were of a very questionable nature, and took the shape of two stones thrown rather lightly upon the outside of the wooden shutter protecting the exit; their effect on my mind, supported by the fact that Rolfe exclaimed, "They're beginning," was to intensify the view that excessive nerve stimulation was the root of the whole trouble, and I left the site at about 12.30, promising to return about 3.30 that afternoon.

On my second appearance, at the time promised, I found Rolfe in a very excited state, satisfaction and regret struggling for mastery. Only half an hour before I arrived the manifestations had been great—in fact the unknown had made up for loss of time by hurling some ten or twelve large rocks down the entrance stairs: there were the stones in evidence.

As a matter of fact they *did* support the statement, for in their violence they had considerably damaged the brickwork, and I could hardly imagine the boy, and certainly not Rolfe, having so little regard for the work they had just finished as to negligently damage it in an effort to produce evidence, for it seemed to me they would have placed or thrown the rocks

more carefully. So again I took up my position inside while Rolfe and the lad Penfold resumed their work.

Nothing whatever abnormal occurred, and again I was led to believe that my more stable mind was having a controlling effect on an overstrained one.

At about 4.15 the bricklaying came to an end for the time being, and it was necessary for the two workers to go above to saw a railway sleeper in two. Rolfe opined that it would be unlikely anything further would happen that day, and asked if I would care to remain alone, or end my watching for the time being.

As I expressed a desire to remain, and as dark was falling, a third candle was lighted and the boy and Rolfe left the dug-out by the entrance stairs. I noticed, as had been explained to me the previous day, that they did not spend longer in getting up the steps than was necessary; the lad assisting his feet by his hands and going up on all fours, and Rolfe was following about a yard behind.

I was standing at the bottom of the steps inside the return, from which I could not see the boy, but as Rolfe mounted the first step a piece of rock about $3\frac{1}{2}$ inches across its largest diameter struck him violently on the left hand and fell on the ground close to me. Rolfe stopped and returned to show me the bruise, and I picked up the stone. The boy meanwhile had gone up to the top and was presumably some distance away, for though I called him he did not reply. I examined the damaged hand and saw the blood come through the bruised skin and the drops fall to the ground. Rolfe assured me this was a mere nothing, and was glad it had occurred.

He was on the point of resuming his ascent when three large rocks (of about 12 to 15 inches largest diameter) were hurled in rapid succession against the bottom of the wall at the foot of the steps.

I immediately rushed up to the top in the hope of catching the lad in the guilty act, for I had noticed that the rocks were thrown cleanly against the bottom wall and had not touched the sides or steps on their way, but no one was visible, nor was there any sound of retreating footsteps. In response to my call for Penfold, his voice was heard from a building some distance away, and he came forward to see what was the matter, apparently quite unconscious of the three rocks having been thrown.

In reply to my questions he stated that he felt the first stone (which struck Rolfe's hand) pass over his back, and though I at first was under the impression that he had flicked it off the steps, as he preceded Rolfe up the stairs, I felt bound to place a certain degree of credence in his tale: a reconstruction of the positions supported his statement rather than my initial view.

Nothing further occurred that evening, and as I was driven to the conclusion that there *might* be, after all, some truth in the tale told me, and that possibly some supernormal force was evidencing itself, I considered I should not be doing my duty to science if I failed to bring the case before those better qualified than I to elucidate it.

On the following day I therefore went to London and among others saw Sir William Barrett, who agreed to visit the dugout on the next day, Wednesday. Sir William came down and we together cross-examined the witnesses and got some of the statements which I incorporate with this. To my own experience I attach little importance as evidence. It undoubtedly could have been the act of trickery, but taking all the facts into account I do not think that it was.

It is not to be wondered at that the tale of the "Happenings" quickly got into the papers. Many were the attempts to explain the mystery, and the one most readily received, and which appeared to give the greatest satisfaction was that the whole thing was "bunkum." Others solved it to their entire satisfaction as being the work of German spies, who were presumably burrowing under England with a view of blowing it out of the water.

Mining engineers from the local coal-fields advanced the theory of gas (as does Mr. Cunningham Craig) and strata pressures, but admitted they could see no reason for a suction drawing individual bricks downwards, nor why a heavy crowbar should be blown out of the dugout in preference to more bulky and less heavy objects which were there at the time.

The lad Penfold was thought to be the culprit: "Get rid of the boy and all your spooks will vanish." In fact, the local newspaper published an explanation based on a statement made by a near-by military tailor which warranted investigation; so, accompanied by my stenographer, I called on him.

Mr. Stephens was very willing to give his statement, and did so in a highly dramatic and indeed terrifying manner. It

is published along with the others. Though I am satisfied, from the manner of his reounting it, that he succeeded in absolutely intimidating the boy, there is no doubt that the lad *did* throw the handful of sand, as stated, for he has admitted the same to me. Stephens had so obviously set out to prove him the culprit and catch him in the act, that the lad could not refrain from accepting the challenge thrown him and attempting to hold his own; he was annoyed at the attitude of this doubting outsider and would pit his wits against him and "get a bit of his own back." It is interesting in view of Stephens' satisfaction, to note that even he has to admit there is "something funny" about the place, and that sand thrown does not behave as it ought to.

Unfortunately pressure of business, and an indisposition that has kept me indoors, has prevented my devoting more time to the case than sufficed to keep in touch with the witnesses and to collect their statements.

The following accounts of what they witnessed, by Mr. Jacques, Mr. Rolfe, F. Penfold, Miss Thomas, Mr. Cummins and Mr. Stephens, were taken down from their lips in shorthand under Mr. Hesketh's superintendence, for the most part in November, 1917, and were signed as correct early in March, 1918, except that of Mr. Cummins, which was signed on December 4th, 1917.

STATEMENT OF MR. JACQUES, THE OWNER OF ENBROOK MANOR HOUSE, CHERITON, FOLKESTONE.

Mr. Rolfe, the builder of a dugout in my garden, had complained to me almost daily that he was troubled with sand and stones hitting him whilst at work. I attached little importance to this, as I thought it might be due to some natural cause, such as the air acting on the newly exposed stone. On the 2nd November (4 weeks yesterday) I went to lunch about 1 p.m. I did not call at my house, but went straight down into the dugout to inspect what the builder had been doing in the previous two or three days. There was no one present, as both Rolfe and his assistant were at dinner. I am quite positive on this point that no person was in the dugout at the same time as myself, above or below ground. I remained there some 10 to 12 minutes inspecting the work and then came away.

I closed the door at the bottom of the steps, and before taking my hand from the latch a stone came violently into contact with the inside of the door, and immediately afterwards three others in quick succession. I was somewhat startled, and did not move for a few seconds. I then cautiously proceeded to push the door open. Immediately another stone struck the door violently, so that I again closed it. In quick succession from seven to ten stones struck the wall adjacent to the door, and also the door itself, and after waiting probably half a minute to a minute, one single stone hit the door. I waited probably a minute and then cautiously pushed the door open and found the stones I had heard, deposited immediately behind the door. As I pushed the door open the stones had to be pushed along the ground at the back of the door. I went into the dugout again and satisfied myself that no person was near.

The stones I found varied in size from that of an orange to double that size. I then went to my house and on entering was informed by the housekeeper that Rolfe on leaving to go to his dinner had called and left the message that I had perhaps better not go into the dugout, as stones were flying about. This message of course I did not receive until after the occurrence above described.

[To this statement is appended:]

The accompanying is a correct report on the statement made by me on the 1st December, 1917. (Signed) R. P. JACQUES.

STATEMENT OF FREDERICK WM. ROLFE, OF 27 QUESTED ROAD,
CHERITON, FOLKESTONE.

The trouble started when the work began (about seven weeks ago). First of all little spurts of sand coming from nowhere in particular would put the candle out, etc. A small earthenware box with an aperture I made, but whichever way I stood it the sand got in through the hole and put out the candle. The following week stones began to fly about and I was repeatedly hit (particularly on the head). The boy was often standing quite close to me but was never hit. They invariably came at the back. I have repeatedly examined the face of the excavations but could not find where the stones came from. I have had bruises all over, and several times my head has been cut and bleeding. When we started to form the recess in the

south side a terrific volume of stones from this recess started and continued for a day and a half. To save ourselves I made a big door and blocked the opening completely up, and to secure the door there I laid a heap of stones against the bottom, and put struts against the top. That afternoon after we had laid the stones there I suddenly felt one just touch my leg, and on looking down saw it was one of the stones which I had laid against the door in the morning. It weighed about 10 to 12 lbs. That was immediately followed by three or four which simply touched my leg gently and fell down at my feet. Shortly after came a volley of stones of all sizes which struck against a curtain I had suspended to protect myself, and as some came over this curtain and knocked it down, the boy and I hurried out through the exit hole. The boy ran to the other end and watched from there.

When we looked round the dugout after the volley had stopped, I found that the whole of the stones I had placed at the foot of the door had been moved and were lying against the wall at the eastern end (some 8 feet away).

Next day as I was standing in the dugout the bricks on the floor began to rise and pitch against the wall at which I was at work, again driving me away from it. I had to leave the work inside the dugout on that day as the discharge of stones was too disconcerting. This was in the afternoon about 3 o'clock.

I started to work in the exit hole, and a large stone fell down just missing my head. I accused the boy of dropping this, but he stated he had done nothing. A few minutes after he shouted "Look out," and as I sprang inside the dug-out, down came a large rock that I could only lift with my two hands. He told me he actually saw this rock try to lift from the ground an inch or two, drop back again, and then rise up and come over into the hole. The boy is not frightened, but seems amused with the happenings so long as he is not close beside me.

On Monday 19th I began work again, and whilst facing towards the exit hole near where the boy was standing, a stone struck me on the right side of my ear, which was the side away from the boy and the hole. It made the ear bleed and caused a large bruise. I have several times had to go to the house to bathe my head when stones have cut it, and once had to go to the chemist's owing to the puffs of sand that had struck my eyes.

On Saturday about 4, directly the boy came down we heard a terrific crash and something sprang up and hit the ceiling and fell just opposite our feet. On examining it we found a stone weighing about 15 lbs. We ran up top and no one was there. On Tuesday afternoon I was standing at the top of the exit hole hauling up stones from below and the boy was at the bottom loading up the pail. A piece of oak skirting suddenly came up out of the hole, and a few minutes after a long oak beam came up, and on hearing the boy shout I was just in time to see it stick into the shrub opposite. This beam was too heavy for the boy to throw up in the instant my back was turned. Immediately afterwards the ladder which was lying up the exit hole was lifted up a bit and turned over on its side.

The dugout is to be used after the war as a coal cellar and wine store. The soil is sandstone and sand in stratas, whilst the floor of the dugout is some 17 feet below the overhead ground level.

On Monday afternoon, 19th instant, the boy brought down some fresh bricks on a board. We heard a crash downstairs after he had come up on the top, and on going down we found a brick had gone from one end of the dugout (at F on plan, p. 160) to the other (17 feet) and struck the stove bottom at the other end, which was standing against the stove in the corner. The mark it made on the iron is still visible. No one whatever was in the dugout, and the brick lay at the bottom of the stove bottom. The further the bricks and stones travel the more force they seem to gather, and on another day the rock strata in the recess [at about E in the plan, p. 160, but the recess was then unfinished] about 4 feet from the floor broke away of its own accord, flew to the end of the dugout and smashed a cast-iron stove [at G, see plan, p. 160] and stove pipe. These articles were protected from the rock in the recess by the brickwork at the edge of the recess, and it is impossible for the rock to have gone straight from the recess to the stove. We picked up a barrow load of stone from around the stove, and the next day when we started work there was a further barrow load of stones round the entrance to the dugout beside the stove. On the stove are visible the marks where it was hit. This was about a fortnight ago.

Another day we had two candles alight, and hearing a double

hiss the eandles went out. This happened five times in all and each time we found the sand adhering to the eandles and sand was also all round them. We then got two glasses from the house and stood the candles in them and shortly afterwards we heard the same hissing noise, but the candles did not go out, although sand was found in the bottom of the glasses when we looked. I said, "Now we've done them alright," when instantly the jars were both knocked off by two stones which came from nowhere apparently. The funny thing was that they both went down at the same instant, and not one after the other.

On Monday I was standing in the dugout with my head close to the ceiling and felt something like some dirt come on my head. I asked the boy what was on my head, at the same time putting up my hand to brush it away, and he roared with laughter as he said a brick was hovering there. As my hand got near it, it fell down and dropped on the ground near my feet. The brick must have come up off the ground, as there were no bricks anywhere else. The brick weighed about 10 lbs.

The above is a correct report of the statement made by me on the 21st November, 1917. (Signed) F. W. ROLFE.

March 7, 1918.

SECOND STATEMENT BY MR. ROLFE. (28/1/18.)

Whilst engaged at the dugout, small stones repeatedly flew towards me whilst I was outside at the top, and I accordingly avoided the heaps of excavated stones as much as possible. On one occasion I was cutting a piece of timber, and purposely took this behind the corner of the stable some 20 feet from the dugout. After some 10 minutes the boy was walking towards me and a stone whizzed between him and the wall (just skimming the side of the ivy), struck the wall behind me and dropped to the ground beside my feet. No heap of stones was within 20 or 30 feet. I then went into the stable, the door of which was half open, and I had just got inside when a big stone struck the door with such force as to shut it. The old earman was there and remarked, "That was a near 'un." The boy was round the corner where I had been sawing.

When I commenced to finish the brickwork in the recess, the second day the eandles started going out and little pieces of stone to fly about, as before. We had a fresh load of bricks

in, which were put in a heap at the top near the entrance. The boy was coming down with an armful of the old bricks, when we heard a thud, and he shouted out that a brick had come down off the heap at the top. At intervals several more of these new bricks came over. We had just got all the bricks down below when the boy came rushing in from the bottom of the dugout steps limping and shouting out that his leg was broken. I rushed out and saw a large rock which had come down and struck against his foot. It wanted two hands to lift it, and if it had hit him fairly it would have smashed him up. As it was he had some bad bruises for several days.

When I had finished bricking up the hole and levelled the bottom, I went for Mr. Jacques to come and have a look round. When I came in with him the whole of the top row of bricks had been pushed off on to the floor. The bricks had been cemented in for some 12 hours. I do not think there is the slightest suspicion that the boy went down and did this in the short time I was going over to the house, as by this date he was getting a bit nervous, and would not go down unless someone was there.

The day before I finished work I went to get the floor straightened up, starting about 8 o'clock a.m. The club hammer (weighing about 6 lbs.) was then lying on the floor. I put this hammer round the exit place, and laid it against the wall at the top of the steps. I went back and took hold of the shovel to get the earth up, and within a minute I heard a little thud on the earth beside me. I looked down and there was the hammer at my feet again. It seemed to hit the ground very lightly, and despite its weight made hardly any noise. I asked the boy, who was working alongside me, to take it right out as it was becoming a nuisance. He took it out and came back and told me he had put it at the bottom of the entrance round the corner, and whilst he was telling me I just caught sight of it settling down beside me again, just as a bird would settle down. I told him to take it away farther, and he came back and told me he had put it over beside the stable, but hardly had he told me when it was back at my feet again, so we left it there.

The same day I was standing at the corner of the recess and told the boy to take away the broken stove pipe, so that we could take the stove up. He said, "Why, you don't think the stove will jump about." I was about to tell him I wasn't

going to leave anything to chance when he said, "What's that." I turned round quickly, and the stove was then standing on the ground close behind me. This stove weighed anything up to a hundredweight, but settled down so gently that I never heard it; but the boy's ears were apparently sharper than mine.

I found towards the end of the work that nothing seemed to happen when any stranger was there, and so I persuaded an old chap from Cheriton to come up and sit up there with us, and by this means I was able to push ahead and get the work done.

I concreted the floor one day, and the next morning, as it was set, went down and began to float the surface with cement and sand. I had finished off about a couple of square yards and levelled it up, when suddenly a rush of beach stones came from behind me and spread out completely over the surface I had just finished. I shouted to the boy to come down with a pail and we picked them all off. I then smoothed it up again when another rush of stones came. The stones were the beach stones out of the nearly set concrete behind me, and had the cement adhering to them when we picked them up, so there was no doubt at all where they had come from. We then got a sheet and covered over the piece I had not faced up, but for a third time a rush came, and these must have come out under the edges of the sheet. They were on each occasion spread over the whole surface of what I had levelled up, and not on a patch as would have happened had anyone thrown them. I was all alone in the dugout, and the boy was outside. After the third time I sent down again and got the old man to come and did not do any more till he came, and when he arrived I had no farther interruptions and was able to finish the work. I might mention I sent for him early in the morning as I was starting, but he sent up a message that he had a chapter to read before he could come out, but would come up later.

The above is a correct report of the statement made by me on the 28th January, 1918. (Signed) F. W. ROLFE.

March 7, 1918.

STATEMENT OF FREDERICK WM. REGINALD PENFOLD, OF FAIRVIEW COTTAGES, PEANE, NR. FOLKESTONE, A COUNTRY LAD OF ABOUT 16, WORKING WITH THE BUILDER :

The beginning was when the hole was first dug, when sand began to drop to the bottom. Mr. Rolfe accused me of pushing it down the hole, and after a second lot dropped on him and also a stone, I assured him that I had not touched it, and we cleared everything well away from the top. Nothing else happened until the brickwork was nearly finished. Then whilst I was down below Mr. Rolfe asked me to pick up a rock lying out in the middle of the floor, but as I stooped to pick it up it flew up and struck the wall beside him. Next, when picking up the rocks from where the brickwork was to come we laid them against a door. Mr. Rolfe by this time had got so sick of everything jumping up and hitting him that he had suspended a curtain from the ceiling to protect himself as we was working behind it. Whilst I was outside the curtain one day, I saw some of the rocks come up from the heap and hit against the curtain, and after one or two had hit the curtain a large one landed on top of it and brought it down altogether. We then hurried out of the dugout altogether to see if anything else happened, but there was nothing further happened. The curtain was again put up, and before it was properly up another stone knocked it down. Mr. Jacques was told about this and the rocks were re-laid in their original position at the exit.

On Monday, 19th November, Mr. Rolfe asked me what was on his head, and I told him it was a brick, at the same time telling him how funny it looked. He put his hand to his head, and as he did so the brick fell on the ground.

On another occasion the sand began to fly about in little puffs and the candles were put out five times running with a hissing noise, and when we went to light the candles again the sand was each time still on them. We put them in glass jars and at the next hissing noise some sand went down into the jars but did not put them out. Mr. Rolfe said, "We've done them this time," when immediately two stones came and knocked the jars off at the same second. We lit them both again, and one of them seemed as though it was bodily swept off and it fell to the ground. The other was protected by a brick and was

on a niche just above Mr. Rolfe's shoulder. In this case the brick lightly struck Mr. Rolfe and the candle went out.

The next day Mr. Rolfe was again struck by a stone and came out of the dugout, but as he was going up the ladder a brick hit him lightly on the calf, and this brick must have come up from the bottom of the dugout as there were no bricks at the top.

Another day I was in the dugout and saw quite a lot of bricks coming up from the floor and move quickly round the dugout, and this time Mr. Rolfe called the cook who came over and saw the bricks come up from the ground.

On Tuesday afternoon Mr. Rolfe told Mr. Jacques he had left some stones out specially to show him. Mr. Jacques however told him he had better get them all right outside the dugout, and I stood at the bottom of the exit hole and loaded up the pail, whilst Mr. Rolfe stood at the top and pulled them out. Whilst he was doing this I saw a piece of oak skirting, which was at the bottom beside me, just disappearing over the top of the hole beside Mr. Rolfe. There was an oak beam weighing about 30 lbs. standing beside me, and I asked him whether I should take this away, but he said "No," as that is much too heavy to be moved. As he turned away to empty a pail I saw this beam (about 7 feet long) jumping up out of the hole and shouted out "Look out." He turned round just in time to see it fix up in the shrubs adjoining the exit. The bricks, etc. never seemed to go for me, but only Mr. Rolfe.

[To this is appended:]

The accompanying is a correct report of the statement made by me on the 21st November, 1917.

(Signed) FRED. WILLIAM PENFOLD.

STATEMENT BY MISS THOMAS, COOK TO MR. JACQUES FOR THE PAST 15 YEARS OR SO:

I had heard a lot about the peculiar happenings in the dugout, and about last Thursday or Friday I was walking round the front of the house when Mr. Rolfe called out to me that "They were at it again." I hurried over and stood at the top on the ground. Mr. Rolfe was on a ladder nearly at the

top, and he called to the boy, "Now go and close the door and we'll see what the effect is." The boy returned to the top, and looking down under the ladder on the ground at the bottom of the exit to the dugout I saw some bricks there begin to jump about and bump against one another and several seemed to fly towards the ladder. One in particular jumped up the ladder towards Mr. Rolfe and fell back and was broken to pieces. The number of bricks on the move that I saw I should think was between three and five. They were all going just as if they were having a lark together. I am quite certain that no one could be touching the bricks. In fact I do not see how a man could have made all the bricks move as they did, unless he had a lot of extra hands; particularly as they were under the ladder. This was at about 2.30 p.m., but they seem to happen at any time, as on several occasions Mr. Rolfe has come in for water to bathe his head which was cut, and I have also felt bumps on his head on several occasions. On one day I remember he could not get his coat on owing to damage caused to himself. Several times he has given up work down there, as he felt he couldn't go on with the interruptions.

[To this is appended:]

The accompanying is a correct report of the statement made by me on the 21st November, 1917.

(Signed) C. M. THOMAS.

AFFIDAVIT SWORN BY PRIVATE CUMMINS.

I, Private Edward Firth Cummins, No. 552972, "D" Squadron, Canadian Light Horse (Reserve Regiment) C.R.C.R., of Shorncliffe Camp, and 27 Quested Road, Cheriton, Folkestone, make oath and say as follows:

Mr. Rolfe, the builder, told me about the happenings at the dugout he was building for Mr. Jaques, in the grounds of Enbrook Manor House, Cheriton. Of course I didn't believe anything about it, and thought he had "Bats in his Belfrey." Anyhow, as he persisted it was true, I told him I would like to visit the dugout, and see something for myself. On Monday, 19th November, 1917, at about 2 o'clock, we had a look at the external portions of the dugout, and saw the stones he had removed, which stood in a heap some feet away from the top

of the steps. After a few minutes we went down the steps, and after we were down about three steps a stone fell down the steps behind me. This stone just trickled down and stopped on about the third or fourth step close to my feet. There was no one at the top behind me. We stood at the bottom just in the dugout, and within five minutes or so a rock came down the steps and hit the wall at the bottom. This rock weighed about 1 lb. In about another three or four minutes another large stone of about 20 lbs. hit the wall at the bottom with considerable force, and within a few minutes more another two stones came down with a short interval between. We then went right inside the dugout, as it didn't seem very safe in the entrance. The stones came down with great force, and I can't even imagine a man throwing them with such force. Several pieces of the brick stairs down to the dugout were knocked out and still remain out. I did not run up to the top to confirm that no one was there, as I could see no one was in sight when the first small stone fell, as I was only down a few steps. The boy who works with Mr. Rolfe was at the other end of the dugout all the time. There are some thirteen steps in all down to the dugout.

On Tuesday, 20th November, at about 2.30, I went again to the dugout, and as Mr. Rolfe was in the house repairing his trousers, I went down alone. The boy was at the exit end of the dugout, and I stood watching the candle, as Mr. Rolfe had told me of the candle being blown out by blasts of sand. As I was watching, a small stone of about $\frac{1}{2}$ lb. or perhaps $\frac{1}{4}$ lb. struck me just on the hip on the opposite side to the side the boy was standing. I did not take much notice of this, but went on watching the candle. In about a minute another stone struck me in exactly the same place, and the boy said, "Why they're going on to you the same as they do to Mr. Rolfe." I said, "I'm going up," and the boy left off his work and we both went up. Although the stones did not seem to hit me very hard, and left no mark on the flesh, the pain was out of proportion to what I imagined the blow ought to have caused, and I felt it for some little time after.

Although I thought Mr. Rolfe was romancing when he told me about it on Sunday, and although I was then extremely sceptical, after my own experiences I have now altered my opinion entirely.

Mr. Rolfe did not like the idea of going on further with the excavation in the "recess" of the dugout, as it previously had been very active with him, so as I wanted to experiment I obtained permission from Mr. Jacques to go on with it as a matter of interest.

On Thursday afternoon, 22nd November, at about 2.30, I took down the boarding which had been fastened up in front of the recess and began work. Mr. Rolfe was working outside on the exit, and the boy inside with me. When I had taken down the boarding I stood within a foot of the wall opposite the recess, looking at the recess, and was struck a violent blow on the back of the neck with sand, which came in a solid piece. Had this been dry material of a hard nature it would have knocked me out, but, being dry sand, after hitting me it scattered over my shoulders and down my neck.

I have since tried the experiment of throwing similar sand, but find that it is impossible to throw it in one solid lump as this was when it hit me. It was then that Mr. Rolfe's candle attracted my attention by being put out with a fine shoot of sand, which came with a hissing noise. He lighted this again, and I watched very carefully and it was put out about a dozen times in all. Upon about three occasions the sand did not quite put out the candle, but on such occasions a stone immediately knocked the candle over with a crack. All this time the boy was at the opposite end of the dugout, right away from the candle. Whilst I was watching this candle, on several occasions I saw the spurt of sand coming from the direction of the ceiling at a slight angle. I saw it when about 9 inches away from the candle, and it looked as though it was shot from a pea-shooter. The ceiling in the direction this came from was timbered, and no sand could possibly have come from it, and the walls were also bricked in.

Suddenly the two candles I was working with, as well as Mr. Rolfe's candle, went out, and rocks started to fly from the excavation, crashing all round, which caused us to fly for the door, which we had a little difficulty in getting open.

Neither the boy or myself were hit. Mr. Rolfe was working in the exit, and so was practically outside the dugout already. When we were all out in the carriage drive none of us wanted to come back again to clean up the stuff that had been pulled out, but after a time I went in with the boy and threw out

the excavated material. As I was throwing this out quite a number of rocks trickled across the floor into the corner. It was then that we asked Mr. Jacques to come down again, but all activity had ceased. He waited some 20 minutes and then went, and had hardly got away from the entrance to the dug-out when rocks started flying about again, and a piece of brick came with great force and just hit my toe a glancing blow and then hit the dugout wall. We called him down again, and again everything stopped.

After getting most of the material away the boy was sitting on the floor facing away from the recess, and I was standing about a couple of feet from the boy facing the recess, when a 9 or 10 pound rock came between us, struck the wall opposite and rebounded, hitting the boy's shin, causing him great pain.

Whilst in the dugout a crowbar, 3 feet long, leaning against the wall in the middle of the dugout, floated out to the open where Mr. Rolfe was standing.

I could not help feeling that a message was being conveyed to me that I was not wanted there, for first of all the candles going out, and the pieces of sand hitting me; then a stronger message in the form of small stones hitting me, and then by much larger stones coming close to me, but not quite hitting me.

EDWARD FIRTH CUMMINS.

Sworn by the above named Edward Firth Cummins at Folkestone in the County of Kent this fourth day of December, 1917,

Before me, A. E. WATTS, A Commissioner for Oaths.

8th December, 12.45, 1917.

STATEMENT BY MR. W. H. STEPHENS, MILITARY TAILOR, OF
31 RISEBOROUGH LANE, CHERITON, FOLKESTONE.

On a Monday night I was at the Club, when a friend of mine told me he was afraid Mr. Rolfe had gone a little light-headed. I went over to Mr. Rolfe, and he told me of the happenings at the dugout, and I mentioned I should like to take a friend with me and go up there for a time to see what happened.

On Tuesday morning he came to my shop very white and frightened (my shop is only a few minutes from the dugout),

and told me his nerves had absolutely gone. I asked him to let me go up right away, and after some persuasion he consented. I went up with him and had a look round, but was very careful to keep the boy in front of me all the time. I asked him if he had ever caught the boy playing a practical joke of any sort and he told me he had not. I asked him again if he had ever caught him in circumstances which looked as though he was up to some mischief, and he then told me he once caught him with a handful of sand. I turned on the boy and said, "Young man, you ought to know better than that." He said, "I didn't throw it." I came to the conclusion I saw nothing which the boy could not have done. I told Mr. Rolfe I should like to spend a morning there with a friend, and I made arrangements to go up the following morning. I went up, and took Mr. Nichols, the contractor, with me. I particularly requested Mr. Nichols to keep his eye on the boy all the time he was there, and this was the real reason I wanted someone with me. I told the boy not to have any nonsense, and at about 10 o'clock we went down into the dugout. I called Mr. Nichols attention to the peculiar nature of the rock which in parts was light and more like pumicestone.

Mr. Rolfe pointed out the recess and told us that was where all the trouble seemed to come from, and Mr. Nichols started to excavate, and got out about a cwt. or two. I had only been there watching for a few minutes when I got a welt behind the ear with a small stone. I turned round sharp and said, "What is that"; but could see nobody who could have caused it. Mr. Rolfe began to get excited and said, "That is how it starts. Just like that." Then Mr. Nichols took my stand whilst I started to dig, and he at once got "a load of stuff" hit him. He was standing just at the bottom of the opening, and at once came running in. We both looked round and could see nothing. Then I heard the noise as though a man's arm was being quickly moved and something came across beside me. I thought I saw the boy's arm move as I turned round quickly, but was not quite sure. He then sat down on a heap of stones and rubbish, and I put the candles so that I could see the boy's shadows clearly. I went on digging and felt something go by me; but did not see the boy do it. I then got the boy to go on with the digging, which he did until he was absolutely tired.

I asked Rolfe to go in and have a go at it then, but he

did not like to; eventually however he went down and took up the work.

Then I noticed the boy put his foot underneath the hammer which was lying on the ground, so I at once stood on the handle. I then had a good suspicion that the boy had a rock in his hands; but I said nothing, as I thought if I waited I should see something definite, and I wanted to see what would happen.

After Rolfe had been at work some 20 to 25 minutes, Nichols went round the corner at the other end. I thought now's my chance, so I shouted out to Mr. Nichols, "Where are you going to Charlie. You're not frightened are you." He said "No. I'm alright. I'm not frightened." Then I heard him touch the door as though he was going to open it, and I said, "Alright. You go out that way and I'll go out this way." I made as if to go out the entrance, but suddenly turned and got a big wad of sand right in my face, which I was just in time to see the boy in the attitude of throwing. I turned on him and he dropped on his knees and said, "Forgive me. I am sorry. Now you have found me out I will own up to it all." "Notwithstanding all that," Mr. Rolfe at once turned on me and said, "I don't believe he has done it all." The boy at once contradicted himself and said, "No, I haven't done it all, only once or twice." I said, "We'll go through his pockets now, and see what else he has ready." But Mr. Rolfe would not, nor would he take the boy up right away to Mr. Jacques for him to go through them, although we tried to persuade him that this was what ought to be done. We told Mr. Jacques what had happened, and our opinion that if he got rid of the boy nothing further would happen.

Whilst we were at the dugout I tried throwing sand at the wall, and noticed something very peculiar in that when a handful of sand was thrown hard against the wall at the entrance it would run along the wall aimed at, hit the wall adjoining in the angle, and run along that for a long way, and I think this accounts for some of the happenings, as under these circumstances the sand could be thrown in the dugout without anyone throwing it in a direct line.

The above is a correct report of the statement made by me on the 8th December, 1917. (Signed) W. H. STEPHENS.

2nd March, 1918.

REPORT TO SIR BOVERTON REDWOOD, BART., D.T.I. (OF H.M. PETROLEUM EXECUTIVE), ON PHENOMENA AT ENBROOK MANOR, CHERITON, BY MR. E. H. CUNNINGHAM CRAIG.

On the 10th inst. I proceeded to Enbrook Manor to investigate the phenomena to which Lieut.-Colonel Todhunter had called attention, and this report deals with the evidence obtained.

It will be recollected that the occurrences had attracted some notice in the daily press, and the accounts of eye-witnesses were given at length.

The facts are as follows :

A dugout was being made in the grounds of the Manor, and after a certain depth had been reached stones were thrown about violently for no reason that the workmen could discover, occasionally inflicting injuries upon them.

Supernatural agencies were suggested, and both Sir Conan Doyle and Sir W. F. Barrett have visited the dugout, though no statement as to what conclusion they arrived at has been made.

Lieut.-Colonel Todhunter suggested that the phenomena might be due to an evolution of natural gas, and consequently I undertook at your suggestion to investigate the matter.

I was accompanied by Major A. de Boissiere of the British West Indies Regiment, as a second observer might have been necessary.

The dugout and the surrounding ground were carefully inspected, and the builder and his assistant cross-examined, and asked to show exactly what had taken place on different occasions.

The dugout has a cover of only nine feet and the surrounding ground, though not actually flat, shows only small minor undulations. The possibility of the phenomena being due to the effect of unequal pressure must therefore be eliminated.

[A sketch plan of dugout was here inserted, showing the alcove as the position from which most of the stones were projected. This plan is not reproduced, as the one on p. 160 serves the purpose.]

The strata, as far as I could ascertain, belong to the Sandgate beds or Folkestone beds, sub-groups of the lower greensand beneath the Gault. There is a general dip to the north-north-east, but the strata are almost horizontal at this locality, which lies on the northern flank of the great Weald anticline.

The strata cut through consist of coarse lightly compacted sand with thin hard calcareous bands at frequent intervals. It was after, and while, cutting through one of these hard bands, now about two feet above the floor that the phenomena were noticed. Pieces of the hard band were projected violently, sometimes striking the brickwalls and making distinct abrasions. Sand also was discharged with some violence, and is said to have extinguished the naked candles, by the light of which the work was being done.

The accounts of these phenomena given by the builder and his assistant have been repeated many times to newspaper reporters and other persons, and have quite naturally become gradually embellished with picturesque details not strictly accurate, but probably firmly believed by the raconteurs.

It is admitted, however, that in the morning on beginning work after the dugout had been shut up all night, the violent discharge of stones and sand was more in evidence than after some hours of work.

At the time of my visit the dugout was practically finished, the floor, which had been flooded during a rainstorm, had been puddled and was stamped firm and flat. Only in the alcove were the strata seen, and there were no manifestations of activity.

All the statements made that could be verified point to the occurrence of natural gas, which, possibly ascending gradually from a considerable depth has accumulated beneath the hard and impervious bands of rock. The discharge of comparatively small quantities of gas would probably be quite sufficient to cause most of the phenomena described, but it is more probable that slight explosions, not necessarily accompanied by any loud sound or well-marked flame, may have taken place also.

The gas, being no doubt chiefly methane, would not betray its presence by odour, and an explosion in the absence of anything like coal-dust would hardly be visible as flame.

There seemed to be slight traces of gas still left in crannies at the entrance to the alcove.

The occurrence of natural gas in such strata is by no means extraordinary. The structure is anticlinal, and not many miles away, at Heathfield, natural gas has been struck in a well, drilled, it is true, somewhat nearer to the crest of the anticline and penetrating into rather older strata.

It is unlikely that any great evolution of gas will take place again unless the dugout be deepened, but it is quite possible that a little may collect gradually, and unless the dugout be kept well ventilated—a very simple matter owing to the two entrances—it might be dangerous to enter it with a naked light after it had been left shut up and undisturbed for some time.

It is suggested that the owner, Mr. Jacques, should be warned of this possibility.

(Sgnd.) E. H. CUNNINGHAM CRAIG.

December 13, 1917,

On seeing the above statements in proof Mr. Cunningham Craig wrote on 28th March, 1918:

28th March, 1918.

Had I known that so much interest would be taken in the subject, I should have made my report much longer, and given further evidence from my notes taken at the time of my visit.

In the circumstances I think it as well to make my position quite clear.

I am not altogether ignorant of supernormal phenomena, and should be the last to scoff at accounts of occurrences that cannot be explained as due to some simple and normal cause, but I take it that in investigations such as this it is the rule to eliminate the possibility of all natural causes before claiming any phenomena as supernormal, if only to give no excuse to those who scoff at things they do not understand.

In this case there were two possible explanations, viz., pressure and natural gas. The former had to be rejected, as there is no evidence of rapid earth movement in the neighbourhood, which might have placed the hard beds in the Folkestone Group under severe tangential pressure.

I obtained no conclusive proof of the presence of methane, having no vacuum bottles with me, but there certainly seemed to be traces of inflammable gas in crannies at the top of the alcove. I noticed also a slight feeling of discomfort, such as I have frequently noticed in mines where the ventilation is not good. I should not mention that as evidence had not my friend, Major de Boissiere, remarked it also, and without any suggestion from me.

I have no doubt that the phenomena described are in the main quite accurate, but there has been "embellishment" in some cases. We found both Mr. Rolfe and the boy Penfold very anxious to prove that there could be no "normal" explanation, and several statements were made to us which could not be substantiated. For instance, it was stated that stones came *round the corner* from the alcove. We suggested a ricochet off the brick wall, but were told that was impossible as the wall would show traces. The wall being examined showed very clearly the marks of glancing blows.

Major de Boissiere, who, though not a trained scientist, is a very shrewd observer, was chiefly impressed by the mischievous twinkle in the boy Penfold's eye, and I think it possible that he may have "assisted" the phenomena.

However, to cut a long story short, the phenomena, *as described to me at the time of my visit*, are quite typical of the discharge of natural gas. I have come across quite as remarkable instances before. The hovering brick incident was not mentioned, and when the boy Penfold began to describe rocks slowly rolling over and coming down into the dugout, the man Rolfe shook his head and stopped him, from which I gathered that he could not confirm his young assistant's statements.

The whole question can be settled very quickly by drilling a hole to a depth of 20 or 30 feet at a distance of 50 or 100 yards away on the same line of strike. The hole should of course be cased, and if any gas be discharged it can be collected and tested.

I should be glad to learn from Sir William Barrett something more about the characteristics of poltergeists, about which I know nothing, except what I have read. In return I should be willing to tell him from my own experience something about natural gas.

(Signed) E. H. CUNNINGHAM CRAIG.

REVIEW.

The Gate of Remembrance. The Story of the Psychological Experiment which resulted in the discovery of the Edgar Chapel at Glastonbury. By Frederick Bligh Bond, F.R.I.B.A. Published by B. H. Blackwell, Oxford.

This is an interesting record of automatic script whatever hypothesis may be adopted as to the source of the ideas it contains. The writing was obtained, at intervals between November, 1907, and December, 1916, by two friends, the author of the book and J—— A——. J. A. held the pencil and Mr. Bond rested his fingers lightly on the back of J. A.'s hand. Neither of them followed the script as it was produced, but Mr. Bond seems to have deciphered it as far as possible immediately afterwards. The language was usually what purported to be old English, but was sometimes Latin. The subject of Glastonbury Abbey was started by an initial question of Mr. Bond's, and the script was all through occasionally stimulated and directed by questions. Mr. Bond and his friend were both very well versed in Glastonbury lore and in architectural knowledge generally; and at the time the experiments began Mr. Bond was expecting an appointment, which he afterwards received, as Director of Excavations at the Abbey.

The portions of script quoted come under three heads. There are the descriptions of the Edgar Chapel at Glastonbury which it was desired to find and whose position and appearance were unknown. There were similarly descriptions of the Loretto Chapel. And there were accounts of persons and events connected with the Abbey—some historical and some not known to be so.

The statements under this last head when not known to history cannot be verified; and the supposed site of the Loretto Chapel has not yet been excavated, so that the accuracy of the descriptions remain unverified for the present. Mr. Bond has, we think, acted wisely in publishing the description beforehand. But as regards the Edgar Chapel there was found to be, along with some error or confusion, a surprising correspondence between the site, plan, and dimensions as given in the scripts and the facts revealed by the excavations; and there is no doubt that some of the most important scripts were produced before the excavations were begun.¹

The question naturally arises, where did this veridical information come from? The scripts, as is so often the case, take a dramatic form and profess to be messages from definite people. Abbot Bere, who built both the Edgar and the Loretto Chapels,

¹ For this we have in addition to the statements of the writers themselves, the testimony of our honorary secretary, Mr. Feilding, who was cognisant of the experiments.

sometimes writes about them and sometimes other communicators are named. Their knowledge of the building is not apparently limited to what they knew when alive. Thus one "Robert," who gives his date as 1334, nearly two centuries earlier than the building of the chapel, writes, "The window [of the Abbey Church] was straight as we knew it, but was somewhat changed by Abbot Bere when he made the chapel . . ." (p. 47). And Abbot Bere himself appears to know about the present condition of unexcavated foundations. Thus he writes (p. 53), "The cript is fallen in, but the clay is not the old clay. Clear out the midst thereof, and many fragments be there." And again about the Loretto Chapel, "if ye digge in the wall of the navis, there is much fell in" (p. 119). These and some other considerations seem to accord less well with a spiritualistic hypothesis than with what appears to be the provisional conclusion of Mr. Bond himself, namely, that the subliminal consciousness¹ of the automatists is responsible for the insight shown. He says on p. 156 :

"Intuition has played her part. From the depths of the subconscious mind her power has evoked these images. . . . The method we have chosen [*i.e.* the method of automatic writing] . . . claims a double value—(1) in its ability to remember and to review subconsciously an infinitude of minor things, slightly or casually impressed upon the mind and unnoticed or unremembered by the working brain; and (2) the faculty of balancing, assessing, and combining these in such a manner as the brain itself is rarely if ever able to do, and hence to evolve from slenderest data a scheme in which all probabilities which can lawfully be inferred from these minutiae are welded into a complete whole."

The book is well got up and illustrated, and is likely to interest readers who care about our ancient buildings, as well as students of automatic writing.

SITTINGS WITH MRS. LEONARD.

The Sittings arranged for by the Society ended in the middle of April. It remains for the Committee, appointed to deal with the matter, to study and report on the results, but it will probably be some considerable time before their report can be ready.

¹ Rather oddly "supraliminal" occurs several times in the book with the meaning "subliminal."

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD AT THE HOUSE OF

THE ROYAL SOCIETY OF MEDICINE

(IN THE ROBERT BARNES HALL),

1 WIMPOLE STREET, LONDON, W.,

(*Entrance in Henrietta Street*).

On Friday, July 5th, 1918, at 3 p.m.

WHEN

DR. T. W. MITCHELL

WILL READ A PAPER ON

"The Doris Fischer Case of Multiple
Personality."

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite one friend.*

NOTE.—Those proposing to attend the meeting may find it useful to remind themselves of the outlines of the Doris Fischer Case by re-reading Dr. Schiller's review in the last part of *Proceedings*, No. LXXIV., December 1917, p. 386.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Glenconner, The Right Hon. Lord, 34 Queen Anne's Gate, Westminster, London, S.W. 1.

Hobson, Walter D., Tan-y-Bryn, Bangor, North Wales.

Hollick, Mrs. A. J., 9 Eaton Gardens, Hove, Sussex.

James, Major E. A. H., R.E., e/o Messrs. Cox & Co., 16 Charing Cross, London, S.W. 1.

Jones-Parry, Mrs., Kaikoura, Malvern Wells, Worcestershire.

Poore, Mrs. J. B., 17 Rosemount Road, Bournemouth West.

Sempill, Colonel The Master of, Junior United Service Club, Charles Street, London, W. 1.

ARNOLD, MRS., 98 Masbro' Road, London, W. 14.

BOXER, MISS CÉCILE F., Firwood, Alum Chine, West Bournemouth.

CLARKE, J. F. MOSTYN, Whins, Polzeath, Wadebridge, Cornwall.

CODDEN-SANDERSON, MRS., 15 Upper Mall, Hammersmith, London, W.

FROST, LIEUTENANT LOWELL C., M.D., Base Hospital, Camp Kearney, Linda Vista, Cal., U.S.A.

HOBART-HAMPDEN, THE REV. A. K., Onslow Hotel, Queen's Gate, S. Kensington, London, S.W. 7.

HOPKINSON, MRS. JOHN, Ellerslie, Adams Road, Cambridge.

JOSCELYNE, A. T. CECIL, 65 Richmond Road, Dalston, London, E. 8.

RUBLEE, MRS., 73 Upper Berkeley Street, London, W. 1.

SCOTT, CAPTAIN J. E., 6 O.C.B., Trinity College, Oxford.

SPENCER, MAJOR RICHARD E. E., Walbottle Hall, Newburn-on-Tyne, Northumberland.

ST. JOHN, MRS., 13 Washington House, Basil Street, London, S.W. 3.

TALBOT, MRS. HUGH, 1 Oakwood Court, Kensington, London, W. 14.

WALKER, JOHN, Albert Hotel, 11 Craven Road, Paddington, London, W. 2.

MEETING OF THE COUNCIL.

THE 155th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, May 9th, 1918, at 4 p.m.; the Rev. M. A. BAYFIELD in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Seven new Members and fourteen new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for March and April, 1918, were presented and taken as read.

A letter was read from the Society's publishers, Messrs. R. MacLehose & Co., calling attention to the great increase in the costs of paper and printing, the price of paper being nearly seven times the price at which it stood before the War, and the cost of printing being more than double. The Council asked the Hon. Secretary, Mrs. Henry Sidgwick, to consider with the Treasurer, Editor, and Secretary how this increase of costs could best be met.

It was agreed that the Rooms of the Society should be closed this year on August 3rd until September 9th.

THE PERSONAL APPEARANCE OF THE DEPARTED AS DESCRIBED BY CONTROLS.

By DR. L. P. JACKS.

DESCRIPTIONS of the personal appearance of "spirits," which are of course quite common at séances, give rise, when carefully examined, to some extremely interesting questions, which, I think, would well repay careful consideration. Unless I am mistaken, their importance has somehow been overlooked.

At a recent séance at which I was present the descriptions of the figures, faces, dress, and general appearance of the communicating spirits was both intelligent and minute. I cannot say they were *correct*; because it was not always clear to whom they referred, but they were certainly such as a good observer would give of a person standing before him. The figure and face were well characterised point by point, the height, the stoop of the shoulders, peculiarities of gait, the build of the nose and the cheekbones, the angle of the eyebrows, the positiveness of the chin, etc., and in addition to these obvious characters subtler and minuter points were introduced, such as the texture of the skin, the expression of particular features, the general look as of a man who was an

orator, or a student, or of a woman who had suffered from illness; or the tendency of a bit of hair to stick out at the back of the head. Age distinctions were also introduced as usual; this one was about 22; that one was elderly, and so on.

What inferences may we legitimately draw from all this?

I am informed that two main theories are in existence: (1) That the departed retain in their spiritual life the bodily characteristics they had in this world about the time of their departure,—and this down to the details, such as the bit of hair sticking up at the back of the head. (2) That the appearances as described by the control are temporary manifestations in which the departed reproduce their bodily appearance just as we knew it here, for the special purpose of enabling us to recognise them. This process is called “building up.”

I venture to think that neither of these theories will bear close examination. Examining each in turn it seems to me that in regard to (1) the difficulty about *age* alone is almost insuperable. To assign a given age to a person has the *double* meaning that he was once younger *and is now growing older*. To say, for example, that he is 60 means that he was once 50, and will in course of time become 70—that is if 60 has any meaning at all. What this involves is too obvious to need pointing out. There are, literally, hundreds of difficulties of a like nature, of which I will mention only one more by way of a sample. At the séance above mentioned two spirits were introduced, one of whom was described as having hair on his face, the other as “clean-shaven.” Taking these two descriptions *together* we reach a rather odd conclusion. The hairy face suggests that hair retains its growth in the spirit world. How then could the other spirit remain clean-shaven under these conditions unless he continued to shave? This is not an attempt to raise a laugh, but a serious difficulty. And it is typical of all the rest.

(2) In face of these difficulties, which might be multiplied endlessly, we fall back on the second theory that the spirits reproduce themselves thus for the special purpose of obtaining recognition for the time being, the “building up” theory.

This theory can be accepted only if we are willing to

credit the spirits with thaumaturgic powers. Putting the power to work miracles aside for the moment, the matter would stand somewhat as follows.

To reproduce their appearance in detail, as we knew it in this life, the spirits must (1) have known exactly how they looked to us, and (2) be able to remember this in their present existence.

But in our earthly life none of us knows, with anything approaching accuracy, how he looks to other people. We never see ourselves as others see us except in the vaguest and most inaccurate manner. Such things as the poise of our heads, the expression in our eyes, the "orator like" look, peculiarities of gait, the turn of the mouth, the slight droop of the shoulders, the air of one who has had a long illness, and a thousand such like things which figure in these portraits, suggest the impressions we form on *other people's* minds, not any picture we have of ourselves. Still less have we the power of remembering how we looked to other people at long or short intervals afterwards. If anybody doubts this let him try the experiment of describing the picture he formed, not in his own eyes, but in those of some other person six months ago, including such things as his expression, the suit of clothes he had on, the way his hair was brushed, his general mien and carriage, the texture of his skin, etc., etc. He will soon find out that to reproduce himself thus, as *another* saw him, is precisely what he cannot do. The idea of his being able to do so is flagrantly absurd.

But suppose the spirits have a thaumaturgic power which enables them to know how they looked to other people, to remember it, and to reproduce it in detail—impossible as this is under normal psychological conditions. This I should say proves far too much. A spirit whose memory of his past self, and of the impression it produced on others, enables him to remember that his face was lit up by a particular expression or such minute details as a bit of hair sticking out at the *back of his head*, and who can miraculously reproduce all this, ought not to get into difficulties when it comes to a question of spelling his own name. Yet this is what happened at the séance in question. All the details of his face and hair were given with the utmost minuteness, but the spelling of his

name seemed beyond him. Even the first letter was hesitating and doubtful.¹

I have examined many of these descriptions of the personal appearance of spirits, and the conclusion suggested to my mind, *especially when the details are closely studied*, is that they are not such pictures as any person could or would form of himself. Many of the details are of a kind which would not be seen or noted even if we suppose that the person who gives them is looking at his own photograph or studying his face in a glass while he is speaking. On the other hand they are just such pictures as *another person*, taking an external view, would have of the features, expression, bearing, etc., of the individual before him. They are, I believe, the *sitter's* picture of his departed friend. The sitter's mind, I am more and more convinced, is the source from which they are derived. *How* they are derived is another question. But something can be gained if we can trace them to their source.

I may perhaps illustrate my point by the following, which is of course a very common occurrence. A well-known man had his portrait painted by a gifted artist, and all his friends pronounced it a great success. It was exactly as we knew him, as he looked to us. But when the subject himself saw the finished work his remark was "Well, I never knew I looked like that!"

In like manner I think it could be clearly proved that the descriptions to which I am referring do not represent impressions which the spirits have, or ever had, of themselves, but the impressions which *other people* had of them. As such of course they may be perfectly accurate, though the spirits themselves might hardly recognise themselves under the terms given, and might well say "I never knew I looked like that." I was greatly struck by this at a certain séance at which I was the sitter. A spirit whom I easily recognised was introduced and described as having the look and air of a "good man." This was always my impression of him in life. But it was the

¹ It has been suggested to me that in this life we seldom think of ourselves by our *names*, and may therefore easily forget them in the next life. But I should say that in this life we think of our names at least as often as we do of the shape of our noses, which last was given, in the instance quoted, without any hesitation.

very last thing he would ever have admitted of himself or allowed others to say about him. His notion of himself was the direct opposite. Of course it may be said that he knew I thought of him as a good man, and remembering this in the after-life, reproduced himself accordingly in order to be recognised. But unfortunately he was the very one who had forgotten how to spell his name. His memory of the difficult thing and his forgetfulness of the easy one are very hard to reconcile.

CASES.

CRYSTAL VISIONS.

WE owe the following cases to Sir William Barrett, who knows Mrs. Salis from whom he received them. The first of the two presents the unusual and very interesting feature of what appears to have been a veridical auditory hallucination, induced by a shell held to the ear, accompanying the corresponding crystal vision. It is, of course, much to be regretted that we cannot get first-hand evidence in the case from the persons whose doings were perceived.

No. 1.

L. 1215.

March 10, 1918.

My friend, Miss Taylor, has been able for some years to see visions in the crystal, which are often veridical. She always regretted not being able to hear what the "vision people" were saying, and I decided to try an experiment suggested by a French writer and induce clairaudience by using a shell. I first induced a slight hypnotic trance and suggested verbally that she would be able to hear. I then woke her and told her to look in the crystal.

The first vision that appeared was the sitting-room in the house of Mr. T. B., a friend of hers who I have never seen. He was there with his brother and sister-in-law, and the room was minutely described. It was evening, and the gas lighted, and she saw the door open and a man come in. At this moment I said, "Place the shell to your ear." She did so, and to her delight she heard the newcomer exclaim, "There is good news to-night, we have taken another village." They then proceeded to talk about Mr. T. B. being called up and what arrange-

ments he would make. Afterwards a maid came in with a tray of sandwiches and whisky and soda, and the vision then faded.

Four days after, Miss Taylor went to see the B.'s and said "I can tell you what you were doing on Saturday evening," and to their great astonishment did so, every detail being correct.

I may add that the expression "we have taken another village" appeared as a headline in the evening paper, but neither I nor Miss Taylor had seen it. I have never seen the B.'s nor the house in question.

This was in the early spring of 1917.

MARY SALIS.

I append a signed statement [from the crystal gazer].

The above account is exactly what occurred. The vision was most distinct and the voices quite clear. I have never before heard any voices, though I have always wished to do so. When I spoke to the B.'s they were extremely surprised, as it was all correct in every detail.

E. M. TAYLOR.

March 11th, 1918.

Mrs. Salis writes: "I have been trying to get Mr. and Mrs. B. (the people described) to sign a statement, but cannot induce them to do so." She adds: "I have never used hypnotism except to induce 'clairaudience.' Miss Taylor sees the visions in a perfectly normal condition."

L. 1216.

No. 2.

Copy of notes made on Tuesday, February 12, 1918.

Last night at 9.45 E. T. looked in the crystal and saw Geoffrey sitting in a small room. It was very simply furnished, but there were a couple of armchairs, and some prints on the walls and a bright fire was burning. G. was alone and was reading a paper by the light of a lamp placed on a table by him. I asked about the situation of the house, and she said it appeared to have many trees near it, but it was quite dark outside. (It was just as if she went outside to look!) After a moment or two, she saw G. get up, put down the paper and take up a book. He then opened the door, turned out the lamp and went out, leaving the room in darkness.

M. SALIS.

Note. I wrote at once to my son and received a reply that all was correct. At the time I had no idea what kind of a building he was sleeping in nor where it was placed, but thought it belonged to Lord Tankerville.

April 17, 1918.

M. SALIS.

Mr. G. Salis writes :

WHITTINGHAM, NORTHUMBERLAND, *April 13, 1918.*

The account my mother wrote to me of Miss Elisa Taylor's vision in a crystal is remarkably accurate. I turned down the lamp before opening the door, and the shooting box in which I am living was built as the officer's mess of the Canadian Forestry Co. and belongs to Lord Ravensworth not Lord Tankerville. It is warmed by a huge log fire, and I am naturally saving of paraffin oil! A letter was written to me describing the vision a day or two after it occurred. G. SALIS.

In answer to further enquiries Mr. G. Salis writes on April 22, 1918 :

- (1) There are two green arm chairs lent me by the Navy and Army Canteen Board—they are the most striking furniture in an otherwise barely furnished room. There are 2 or 3 prints.
- (2) The house is in a birch wood—trees growing right up to it. A larch and two birches also are in front and their branches sweep it.
- (3) I get the *Times* every afternoon, by train,
- (4) but do not have time to read it until the evening. I usually get finished about half-past nine and then pick up a book which I read a little before the fire and then take to bed with me.

(Signed) GEOFFREY SALIS,
Officer in charge of attached Labour
Board of Trade Timber Supply Department
with 112th Canadian Forestry Corps,
Whittingham, Northumberland.

The following day Mr. Salis wrote :

In my statement of yesterday I forgot to say that there are four coloured prints, "hunting types," on the wall. They are the sole decoration (?) of the room.

VERIDICAL IMPRESSION. CHILD PERCIPIENT.

L. 1217.

We owe the following case to the kindness of Mrs. E. S. Russell, who writes :

BRYANS GROUND, PRESTEIGN,
RADNORSHIRE, *March 12, 1918.*

My sister, Mrs. W——, has asked me to write you an account of the story she told you about my small boy.

Unfortunately I did not write it down at the time, so I am not sure as to the date, but it was after November 4th [1917], perhaps several days after, though before the news of my husband's death came to us on November 16th. I think it was most likely on November 8th or 9th, and my husband was killed on November 6th.

Dicky, the small boy, was resting on my bed after lunch and I was sitting by his side sewing, and we were not talking, when he sat up rather suddenly and said, "Daddy is dead." I said, "Oh no, dear, he's not and I expect he'll come back to us some day"; but Dicky looked very upset and became flushed and almost wept and said again, "No he won't, Dick knows he's dead." I just said, "No, dear, I don't think he is," but Dicky seemed so distressed and repeated, "No, no, Dick knows it" so emphatically that I thought best to leave the subject alone. He never referred to it again and had never said anything of the sort before. When we did say anything about his father it was always as to when he would come back and Dick's usual remark was that he would run and open the gate for him. It was so queer of Dick that I went almost at once and told my sister here of it, but I had no impression at all that my husband was dead, and only thought of it as odd of Dicky. Indeed we had got to look upon my husband's safety as a foregone conclusion, for he had been through Gallipoli, El Arish and the first battle of Gaza without a scratch.

[Signed] ELIZABETH D. RUSSELL.

In reply to questions Mrs. Russell writes on March 16, 1918:

(1) Dicky was born on August 3rd, 1914 [and was therefore aged $3\frac{1}{4}$ years at the date of his impression].

(2) I think "dead" does convey some meaning to him; he sees hedgehogs, worms, mice and such like animals dead, and always asks about them, "Why dead, Dick wants them alive again"—and he screws up his face into a half tearful state, much as he did when he made the remark about his father; only that time he got very flushed and was much distressed.

(3) No, I don't think it was a dream in the sense of a sleeping dream; he was quiet, but awake. It gave me the idea of an odd freak. I think he is a child with an acute imagination and sensitive; but he's essentially healthy and full of the joy of life, about the happiest child we have ever come across.

(5) Enclosed is my sister's account of the incident.

(6) I can't veraciously give an exact date; but we did go back on it after we heard of my husband's death and fixed it at somewhere between November 8th and 12th.

The account of Mrs. Russell's sister, Miss M. D. Holt, written from the same address and dated March 17, 1918, is as follows:

I clearly recollect my sister telling me the following incident.

She had taken Dicky, her small son, upstairs for his after dinner rest—the child had been lying quietly on the bed while she was sewing when suddenly he sat up and said, "Daddy's dead." My sister said, "Oh no, he's not, some day he will come back again"; but Dicky repeated, "Daddy's dead, Dick knows it," and the child appeared very distressed, so much so that my sister thought it best to humour him and turn his thoughts to something else.

When he had finished his rest, she almost at once found me and told me about it, but even then it never occurred to us that the child's words were true.

My brother-in-law was killed on November 6th, 1917, and I feel almost sure that it was a few days after that date that this incident happened. Unfortunately neither of us made a note of the exact date at the time.

[Signed] MARY D. HOLT.

The death of Captain Edward Stanley Russell on November 6th, 1917, was announced in the *Times* of November 20.

It will be observed that in this case evidence of any exact coincidence is wanting; but there is no doubt that the little boy's experience occurred some time before the news of his father's death was received, and it is almost if not quite certain that it did not occur before the death itself.

We have several instances in our collection of young children receiving apparently telepathic impressions of events occurring at a distance. Two cases very parallel to the present one were published in *Phantasms of the Living*, Vol. I., pages 245 and 246.¹ In the first of these a child of five said to his mother, "Cousin Janie is dead," and it was learnt afterwards that Cousin Janie, a girl of sixteen, who had often played with the child, had died that day at the Cape, the child

¹Printed also in the *S.P.R. Journal*, Vol. I. pp. 384 and 346 respectively. Neither case is included in the new abridged edition of *Phantasms of the Living*.

being at Edinburgh. The child's mother could discover nothing as to the kind of impression. In the second case a child of about three said and repeated "Davie's drowned" on the day and about the hour when a young cousin David was drowned while skating. Unfortunately both these cases are remote—the record having been made many years after the event.

In another case, recorded within a fortnight of its occurrence, and printed in the *Journal*, Vol. VII., p. 8, the impression took the form of a hallucination without the idea of death being attached to it. A little girl of five and a quarter said she saw "little Jack in that chair." A few minutes afterwards came a telephone message announcing the death of little Jack. For other cases see *Journal*, Vol. IV., p. 334, and Vol. V., p. 61. Compare also a case in the supplement to *Phantasms of the Living*, Vol. II., p. 605, though this last is again very remote.

CORRESPONDENCE.

FOLKESTONE POLTERGEIST.

MADAM,—One or two points in Mr. Cunningham Craig's report on the Phenomena at Enbrook Manor, Cheriton, which appears in the *Journal* for April and May 1918, seem to need rather more explanation, and I think it would be of interest if he would give us some further information on the behaviour of natural gas. The account which he gives us of the phenomena would hardly seem, to the reader who is at all acquainted with natural science, to warrant the conclusion at which he arrives, viz. that the phenomena can reasonably be attributed entirely to the action of natural gas.

The difficulty to my mind is that the results, as described by all the witnesses, are of so energetic a nature that natural gas could hardly be the agent without betraying itself to the most casual observer. Leaving aside the evidence of the workmen, Mr. Cunningham Craig himself says that "pieces of the hard band were projected violently, sometimes striking the brick walls and making distinct abrasions." This means that very considerable energy was at work. As to the size of the stones which were thrown, we have the very clear piece of evidence supplied by Mr. Jacques from his own observations, made at a time when he was the sole occupant of the dugout. They "varied," he says, "in size from that of an orange to double the size," and these stones came "violently into contact with the inside of the door." This shows clearly that whatever projected the stones must have used

very considerable force in the act. It is therefore rather surprising to read Mr. Cunningham Craig's statement that "the discharge of comparatively small quantities of gas would probably be quite sufficient to cause most of the phenomena described, but it is more probable that slight explosions, not necessarily accompanied by any loud sound or well-marked flame, may have taken place."

Whilst deference is of course due to Mr. Cunningham Craig's wide knowledge and experience of the subject, it is at the same time most difficult to see how this explanation at all meets the case. What, exactly, is supposed to happen when a stone is violently discharged from the wall of the dugout? Two suggestions appear to be contained in the explanation quoted above.

- (1) The stone may be forced out by the pressure of gas accumulated in the soil behind it.
- (2) The stone may be expelled by an explosion, caused by the ignition of a mixture of air and methane in a pocket, or in the porous soil behind the stone.

With regard to (1), it is obvious that the pressure of gas required to project a stone weighing a pound or more across a dugout, particularly with sufficient violence to chip a brick wall, would be very high indeed. I would like to ask Mr. Cunningham Craig whether the accumulation of methane in the earth under such pressures is known to occur. But even supposing that the gas was present under a hard band of rock at sufficiently high pressure, would it not escape when once the band had been punctured, and rush out and fill the whole dugout, in which case the occupants could hardly fail to be aware of its presence? Also, when the pressure was once released, how could the phenomena continue?

With regard to (2), if we suppose the stones to have been projected by means of explosions of methane in the soil behind them, is it really credible that these explosions could be unaccompanied by any "loud sound or well-marked flame"? One would expect an explosion of sufficient violence to shoot out a stone which should leave its mark on a brick wall, to make a noise like a gun. Nobody in a dugout could fail to hear the popping of a soda-water cork, so that it seems incredible that they could fail to hear so powerful an explosion, and that time after time.

Another point of difficulty is the mode of ignition of the charge behind the stone. It would seem that a candle, before igniting a charge of gas in the interstices of the wall, must first fire the gas in the dugout itself. Could this occur unobserved by the occupants of the dugout?

Further on Mr. Cunningham Craig says: "There seemed to be slight traces of gas still left in crannies at the entrance to the alcove." He does not however tell us by what test he discovered these traces. That also would be interesting.

One other point seems to be worth raising in connection with the natural gas theory of this phenomenon. When Mr. Jacques

left the dugout, and was about to close the door behind him, and the fusilade of stones came against it, were the candles still alight, or had he extinguished them? This point seems important, because if the candles were extinguished, the stones cannot have been projected by explosions of gas.

G. N. N. TYRRELL.

REVIEW.

Spiritualism and Sir Oliver Lodge. By CHARLES A. MERCIER, M.D., etc. (The Mental Culture Enterprise.)

The Question: If a man die, shall he live again? Job xiv. 14. A brief Examination of Modern Spiritualism. By EDWARD CLODD. (Grant Richards.)

WERE it not that to ignore these books might be taken as an acknowledgment that their contentions are unanswerable, I should have replied to the Editor of the *Journal*, who has asked me to review them, that they really do not deserve notice. They contain no new ideas, and what passes for argument in them has been put forward over and over again,—always proving ineffective because it is logically unsound. Neither author appears to have recognised that in dealing with certain subjects it is impossible to prove a universal negative. You may employ insinuation and prejudice to discredit what you dislike, but the unbiassed inquirer after truth, whose appeal is to reason, remains unsatisfied. Such an inquirer is quite aware that there is much fraud in the world, much credulity, superstition, and mal-observation, and he believes that there always has been. So far he has nothing to learn from these two writers, who spend much time in impressing these facts upon him; but when he opens their books he may fairly expect to find particular concrete instances of alleged supernatural or spiritistic phenomena accounted for by some known normal or non-spiritistic cause. If there has been fraud or carelessness on the part of those who vouch for them, he demands to have this proved. The authors of the books tell him, "It may have been, or it probably was, thus or thus"; but he replies, "I knew that; give me some definite ground for believing that in this particular case it *was* thus or thus." But his would-be teachers merely talk round the point and leave him where he was before.

Moreover, it is usually considered desirable, before one writes on a subject, to have had some practical experience or to possess some personal knowledge of the matters of which one writes; otherwise one soon gets out of one's depth. Neither of these writers, however, appears to have sat with a medium, or to have been present at an experiment in crystal-gazing or thought-transference, still less to have made experiments in the two last themselves. When Dr. Mercier wrote his book, his acquaintance with psychical research, as he tells us himself, was confined to a perusal of *Raymond*; but he has had great experience in mental disease, and he had met with cases of such disease that were

associated with a belief in spiritism, though, as he admits, spiritism was not the prime cause of the trouble. Who, therefore, could be better equipped, not merely to review *Raymond* (as the present writer might, for instance, review *A Text-Book of Insanity*), but to instruct the public on the subject of psychical research? For he is, as his title-page informs us, "M.D., F.R.C.P., F.R.C.S., Sometime Examiner in Psychology and Mental Diseases in the University of London; Lecturer in Insanity at the Medical Schools of the Westminster Hospital, Charing Cross Hospital, and the Royal Free Hospital. Author of *A New Logic; Psychology, Normal and Morbid; A Text-Book of Insanity; Criminal Responsibility; Crime and Insanity*, etc." He was apparently convinced beforehand that a belief in "spiritualism" and all that sort of thing is a sign of mental degeneracy; what more simple, then, than for the author of *A New Logic* to treat this conviction as a proved fact, make it the major premiss of his syllogism, and then use it as his conclusion? This seems to me to be what Dr. Mercier has done, and with evident satisfaction to himself; but the resulting book is a poor compliment to the intelligence of his expected readers.

Mr. Clodd wears his rue with a difference. He is a student of legends and folk-lore, and primitive and savage superstitions: and the historical parts of his book would be interesting to those not familiar with such things and who did not find them irrelevant to the point immediately at issue. In the chapter on crystal-gazing he tells us how the Queensland Aborigines, and the Maori, and the Apache Indians, and the Dyaks, and the Zulus, and the Shamans of Siberia, and Dr. Dee and others do or did it; but he omits to tell us how he knows that neither they nor any crystal-gazers among ourselves ever obtain knowledge by other than normal means. In the chapter on telepathy, in which he frankly disbelieves, he quotes eminent scientific men who have been present at experiments that have failed. Drawing no distinction, apparently, between mental processes and matter, he argues that since in some half-dozen cases the telepathic tap could not be turned on to order, therefore there never have been and never could be any cases of success; apparent successes must have been assisted by intentional or unintentional fraud. Yet personally, in spite of what I know of numerous failures, I cannot help believing telepathy to be a fact, for I have actually been (though these gentlemen will not believe me) a successful percipient, when blind-folded and sitting deep in an arm-chair in a corner with my back to the room. Am I to believe that one of the agents, who had been cautioned not to utter a word, inadvertently made a little noise like a pink rhomboid, and that I unconsciously perceived and correctly interpreted it? Mr. Clodd also gives us a list of mediums detected in fraud, and mentions cases which he can only explain by assuming that there was deception. From this his logic leads him to the conclusion that there are not and cannot be honest mediums; which is as much as to argue that because there is much bad money in circulation, there cannot be any that is good. In dealing with cross-correspondences

he makes whatever unfounded and improbable assumptions may be necessary to prove his case, and comes triumphantly to the conclusion—to put what he means in plainer words than he uses—that the S.P.R. is largely a pack of fools. And yet we have produced from among our members critics both of our methods and results far more acute and helpful than any who have shouted at us *de haut en bas* from outside.

M. A. BAYFIELD.

ABRIDGED EDITION IN ONE VOLUME OF "PHANTASMS OF THE LIVING."

By MYERS, GURNEY, and PODMORE. Edited by Mrs. HENRY SIDGWICK. Published by Kegan, Paul, Trench, Trubner & Co. Price 16s.

THIS book, which we announced and described in the *Journal* for December-January, p. 121, under the belief that it would be published in the course of January, has at length appeared. We notice that on the wrapper it is stated, for reasons best known to the publishers, that it contains "Spirit Drawings." Presumably this refers to certain rough drawings by agents and pereipients in telepathic experiments. The editor wishes to disclaim all responsibility for the curious misdescription.

A SOCIETY FOR PSYCHICAL RESEARCH IN NORWAY.

MISS HERMIONE RAMSDEN, an Associate of the S.P.R., whose experiments in thought transference with Miss Clarissa Miles have, it will be remembered, been published in our *Proceedings*, sends us the following interesting information:

A Society for Psychical research has lately been started in Norway under very favourable auspices. A generous donor, whose anonymity is so strictly kept that neither the President nor the members of Committee are acquainted with his name, has given a sum of 40,000 kroner (about £2,222) to start the society, while, in addition to this, two large rooms have been given rent-free by Fru Ragna Nielsen, and others have contributed books to form the nucleus of a library.

Professor Oscar Jæger has been chosen President, and the Committee consists of the following: Dr. Christie, Dr. Ellen Gleditsch (a former pupil of Madame Curie), Pastor Breda, Fröken Kaja Geelmuyden, Herr Christian Homan, and Miss Hermione Ramsden. The last two have been for many years Associates of the English society.

The Secretary's address is:

NORSK SELSKAB FOR PSYKISK FORSKNING,
Nordahl Bruns gade 22, Christiania, Norway.

We take the opportunity of heartily welcoming this new Society, by which we hope much valuable work may be done.

JOURNAL

OF THE

Society for Psychical Research.

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The Rooms of the Society at 20 Hanover Square, London, W.1, will be closed after Saturday, August 3rd, re-opening on Monday, September 9th.

The next number of the 'Journal' will be issued in October.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Buchanan, Major H. M., Medical Headquarters, 4th N.Z. Inf. Reserve Brigade, Sling Camp, Bulford.

Scott, H. Keeling, 26 Cannon Street, London, E.C. 4.

BOXER, MAJOR H. C., Firwood, Alum Chine, Bournemouth, W.

DAVIS, R. R., Old Grove House, The Grove, Hampstead, London, N.W. 3.

LIBRARIAN, Selskabet for psykisk Forskning, Nordahl Brunsgade 22, Christiania, Norway.

LIBRARIAN, Library of the University of Chicago, Chicago, Ill., U.S.A.

MUIRHEAD, MRS. JAMES F., 19 Lancaster Road, Hampstead, London, N.W. 3.

RAIKES, LT.-COLONEL T. W., 171 Victoria Street, London, S.W. 1.

SERIOUS INCREASE IN THE COST OF PRINTING THE SOCIETY'S PUBLICATIONS.

THE cost of printing and of paper has increased so enormously that if the average scale of output of *Proceedings* and *Journal* is to be maintained, it will involve an extra expenditure of about £500 a year as compared with the pre-war scale. Only a small part of this heavy drain on the Society's resources, which is likely to continue for some years, can be met out of annual income, and it must, in default of additional funds being contributed, be met by the sale of investments. Realization of investments, however,—and above all at the present time when the market value of even such sound securities as those held by the Society has considerably depreciated—is a course which the Council can contemplate only with great reluctance. The Council, nevertheless, is of opinion that to sell out invested funds is a lesser evil than to reduce the output of *Proceedings*, especially now when a rather unusually large amount of interesting matter is ready or being prepared for publication.

In these days, when appeals of all kinds and for the worthiest objects are legion, the Council hesitates to make a general appeal to Members and Associates for donations towards the increased cost of printing. At the same time should the benevolence and the purse of any of our Members and Associates not yet have been exhausted, and should they be willing to contribute, the Council would greatly appreciate their generosity.

MEETING OF THE COUNCIL.

THE 156th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, July 5th, 1918, at 5 p.m.; THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Sir William Barrett, the Rev. M. A. Bayfield, Captain E. N. Bennett, Dr. T. W. Mitchell, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mr. Sydney C. Scott, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Two new Members and six new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for May and June, 1918, were presented and taken as read.

The Hon. Treasurer reported that the increase in the cost of paper and printing of which the Council were informed at their last meeting, would, according to his calculation, involve an extra expenditure on *Proceedings* and *Journal*, as compared with the pre-war average, of about £500 a year. Only a small part of this extra expenditure could be met out of the annual income, and though some slight economy might be effected by using somewhat thinner paper, there appeared to be no way of materially reducing the expense except by reducing the amount printed. The Hon. Treasurer was loth to recommend the selling of investments especially at the present time. The Council, after some discussion, decided not to restrict the output of *Proceedings*, but to instruct the Editor to keep down the *Journal* to an average of 12 pages. Further, though with reluctance, they determined to call the attention of Members and Associates to the matter, and invite their assistance, in the hope of thus avoiding the necessity of selling securities. The form of appeal agreed on is printed above.

GENERAL MEETING.

THE 150th General Meeting of the Society was held in the Robert Barnes Hall of the Royal Society of Medicine, 1 Wimpole Street, London, W., on Friday, July 5th, 1918, at 3 p.m.; THE RIGHT HON. GERALD BALFOUR in the chair.

DR. T. W. MITCHELL read a paper "On the Doris Fischer Case of Multiple Personality."

"CLOUDLESS SKY BEYOND THE HORIZON."

BY HUBERT WALES.

SINCE I joined the Society, about a year ago, I have been trying to familiarize myself with its work in the past, and

among other things have read Mr. Piddington's exhaustive and most interesting report on the concordant automatisms observed in connection with Mrs. Piper's visit to England in 1906-7. I feel that anything I can say in regard to it, particularly at this late hour, can be of small value; but it does, I think, sometimes happen that, when a new mind is brought to bear on a subject, it lights blithely upon points that have escaped those that have long been trained upon it at close range; and so I venture to offer a few remarks, for what they are worth, respecting the application of the words "Cloudless sky beyond the horizon," quoted above.

These emerged originally at the Piper sitting of March 6, 1907—first "Cloudless Sky Horizon," in disconnected isolation, and then the full phrase (pp. 148-9 of Mr. Piddington's report, *Proc.* Vol. XXII.). The topic under discussion at the time was Mrs. Verrall's script of January 28, called the "Hope, Star and Browning" script, and they were apparently supplied in response to Mr. Piddington's request for words connected with that script. He divorces them, however, from their context and refers them to the Greek words *αὐτὸς οὐρανὸς ἀκύμων* (translated "the very heaven waveless"), which had been given to the trance personalities for elucidation on January 29, on the grounds that they are "so satisfactory a paraphrase" of those words and that names and quotations associated with them occur in the waking stage of the trancee. He further justifies his removal of "Cloudless Sky Horizon" from their context by pointing out that they come on a fresh sheet of paper in the trancee script, that they are written in larger and bolder characters than the preceding words, that they are accompanied by the question "don't you understand?" which in his experience rarely indicate an allusion to another automatist, and that his request for words occurring in the "Hope, Star" script is subsequently answered by the furnishing of at least one word which can be so referred.

Mr. Piddington does not convince me by these arguments that he is right in removing the passage from its context; but, if he should have mistaken the intention in that respect, it would seem to me to be an exceedingly fortunate circumstance, from the point of view of the study of trance phenomena; for sustained discouragement, springing from the

honest misapprehension of a sympathetic investigator, is obviously a condition that can only occur by accident. The persistence shown by the trance personalities in these circumstances (as I conceive them), in returning again and again to their point, in reiterating their statements sitting after sitting, in the face of the consistently negative attitude of the sitters, seems to me to provide some unusually interesting material to the consideration of the question of the source of the trance intelligence. I hope, therefore, I may be forgiven if, with the object of showing, if possible, that such conditions have obtained, I proceed to a belated examination of Mr. Piddington's reasons for separating the "Cloudless sky" passage from its verbal environment, and then offer reasons in favour of a contextual reading.

As we have seen, Mr. Piddington's first, and, indeed, his only positive, reason for connecting the "Cloudless sky" phrase with the Greek words is that it provides "so satisfactory a paraphrase." So it seems at the first blush; but can we, upon analysis, call it a paraphrase at all without somewhat straining the sense of the term? A cloud is not the same thing as a wave, "beyond the horizon" does not import by any means the same idea as "beyond the *αἴθρ*" or atmosphere, and the third word *αὐτὸς* is not suggested at all. Of his four negative reasons, the first two concern the production of the trance script, a subject upon which he is necessarily in a far better position to form an opinion than anyone else can be. As regards those, therefore, I will only say, and that tentatively and with diffidence, that a fresh sheet of paper is usually taken because its predecessor has been filled, and that the writing of salient words in bold and emphatic characters is, I think, a feature common in the Piper script. Mr. Piddington's experience also establishes the general rule that such expressions as "don't you understand?" in the Piper trance are not associated with another automatist; but, as a matter of fact, the rule does not hold good in this particular case, for, a little further on in the same sitting, a reference to a word admittedly belonging to Mrs. Verrall's "Hope, Star" script is followed by the question, "did you understand?" (p. 72). In any case, Mr. Piddington regards these three points as of minor impor-

tance; he rests his main argument for a non-contextual reading upon the ground that his request for words occurring in the "Hope, Star" script was subsequently responded to. This point, however, I think, is much weakened by the circumstances that it was he who re-introduced the subject, after some remarks connected with the deciphering of "horizon," and that the reply he received was worded, "he *also* wrote something about bird" (italics mine). A fair inference from this seems to be that the trance personalities supposed that he was not satisfied by the words they had previously given and accordingly supplied him with additional words.

I now turn to my reasons for thinking the "Cloudless sky" phrase should be referred, as the context suggests, to Mrs. Verrall's "Hope, Star" script of January 28.

1. The phrase seems to me to be, not merely implicit, but almost explicit in Mrs. Verrall's script. A copy of this is printed on p. 62 of Mr. Piddington's report, together with reproductions of the two drawings at the end. The word "sky" occurs in it three times, and conveys an impression of a clear, rather than a cloudy, sky. But my main point concerns the word "horizon." Let me say, to begin with, that I read this script some time before I came to the first reference in the report to the phrase "Cloudless sky beyond the horizon," or its component words, so my mind was not prepossessed by that idea. The first drawing at the foot of the script—eliminating the triangle, which was introduced for a particular purpose—is a long horizontal line, with a half circle standing, points downwards, upon it. I took this to represent the line of the horizon, with a rainbow above it; regarding it as an illustration of the preceding line, "In the sky the perfect arc." When subsequently I discovered that this was a misquotation of Browning's, "On the earth the broken arcs; in the heaven, a perfect round," I slightly modified that idea, and took the two drawings together to indicate a conception of the Browning line. The second drawing—again eliminating the triangle—is a circle. The lower part of it is marked *ADB*, and it is followed by the explanatory note: "*ADB* is the part that unseen completes the arc." In other words, as I took it as a matter of course, the arc is completed in the "sky beyond the horizon."

2. In the Piper sitting of March 6, where the "Cloudless sky" phrase first emerges, it appears to be plainly stated that this has been given to Mrs. Verrall; for, immediately after a mention of the word "horizon," the following occurs: "It was given like this——" Then, after Mr. Piddington has said "Yes," come the words, "A cloudless sky beyond the Horizon" (p. 149). Given to whom? Only Mrs. Verrall's name has so far been mentioned; so, if not to her, it is difficult to conceive to whom the words could apply.

3. On four subsequent occasions—reckoning, as I am able to do, only from the published reports and extracts of the Piper sittings—it is stated without equivocation that the "Cloudless sky" phrase or "that sentence about horizon" has been given to Mrs. Verrall: on April 10 (p. 282); on April 15 (p. 365); on April 17 (p. 284); and some time about January, 1908 (the precise date is not given), after Mrs. Piper's return to America (p. 90). On the second of these occasions the additional statement is made that the phrase was given "with other lines." Mrs. Verrall's "Hope, Star" script contains, besides the line "On the earth," etc., two other quotations from the same poem of Browning—*Abt Vogler*. On the third occasion the trance personality Myers_p adds, "I wrote myself a similar line, which I gave her also." I suggest tentatively that this may refer to Frederic Myers's line, "Thee the first number and harmonious whole," somewhat similar in idea to "in the heaven, a perfect round." It is reflected in Mrs. Verrall's script of December 17, 1906 (p. 310).

4. On three occasions, in the published reports of the Piper sittings, the word "horizon" is mentioned in connection with the words "hope" and "star," or one of them: on April 17 (pp. 284-5); on April 24 (p. 285, near the bottom); and again on April 24 (p. 286, near the bottom). On the first of these occasions it is stated that "the passage I wished concerned . . . three words horizon was one of them and Horizon was the most important"; and on the second occasion its position is more precisely indicated by the statement that it came "after we wrote a few lines of Browning's poem."

5. In the Piper sitting of March 6 the words, in reference to "horizon," "It was given like this," are followed by a

horizontal line (p. 149). To my mind this is a plain statement that the word was brought out in Mrs. Verrall's script, not in writing, but by the drawing of a line. Again, at the sitting of April 17 (p. 284) the following occurs in the trance script: "It came out I believe with a star being drawn also horizon." Yet again, at the sitting of April 24 (p. 286), this occurs: "did she not mention Horizon, as Myers gave it her . . . a long line seemed to appear seemed on her paper." The trance personality is told, however, "I don't think there was a long line"; and then, once more, a long horizontal line is drawn.

The persistence with which the trance personalities stuck to their true statement about this horizontal line, in the face of repeated rebuffs, is, I think, of all their pertinacity in this matter, the most remarkable. For, whatever else may be in doubt, it is a simple fact, patent to the eye, that Mrs. Verrall's "Hope, Star" script contains a long horizontal line. One only regrets, somehow, that the communicating intelligence, whatever it is, cannot be informed, even at this late hour, that the line which "seemed to appear seemed on her paper," did so appear.

6. In the waking stage of Mrs. Piper's trance of April 17—the trance in which it had been stated that "Cloudless sky" etc., had been given to Mrs. Verrall, that "horizon" had been "drawn," and that "horizon" was the most important of "three words"—the word "rainbow" is twice uttered, with descriptive emphasis and in an appropriate context, as follows (p. 305): "What's the difference between this world and another one, and that's a rainbow . . . a rainbow—colours." The answer to the question, "What's the difference," etc., is, surely, "On the earth the broken arcs; in the heaven, a perfect round."

7. In the Piper sitting of April 24, immediately after "Hope Star Horizon" had been written, this occurs: "Horizon comes elsewhere. Yes do not get confused dear Mrs. Sidgwick" (p. 286). The word "horizon" appears, in writing, in Mrs. Verrall's script of April 15, nearly three months after the "Hope, Star" script. The sentence above quoted evidently requires it to have appeared on some occasion besides that.

I would like just to add that, if the "Cloudless sky"

phrase be referred to the "Hope Star" script, it would not, in my view, in any way weaken the Greek words episode. Mr. Piddington does not suggest that "Cloudless sky beyond the horizon" is a translation of the Greek words; and, moreover, the trance personalities were asked for a translation only as an alternative. This was at the sitting of January 29 (p. 141): "Mrs. V.: 'Yes. You could either translate them into English, or tell me of what they make you think.'"

The trance personalities gave the associations, and they nowhere indicate that they apprehended they were expected to supplement these with a translation, or that they had given a translation. In any case, a translation or paraphrase, however accurate, forthcoming on March 6, of Greek words spoken in Mrs. Piper's presence on January 29, manifestly could have no evidential value. On the other hand, the reference of this phrase to the "Hope, Star" script would, I think, greatly strengthen the interesting cross-correspondence which hinges upon it—interesting not only for its content, but for the attachment to it of the agreed sign of a cross-correspondence, a triangle within a circle. It would too, I believe, clear up obscurities in the scripts concerned with the Latin message, and particularly would throw a flood of light on the difficulties which centre in the indications that the second sentence of that message was not accurately received or translated by the trance personalities.

A CASE DELAYED TOO LONG.

IN their Annual Report, which appeared in the *Journal* for February-March of this year, the Council referred (p. 137), as an illustration of cases not sent to them, to one described apparently at second hand, in an essay by a Member of the Society. The essay in question was one of those by Miss L. Dougall in the book *Immortality*; and the case was that described on the authority of "Miss A." on pp. 250-251 of the book.

Briefly the story is that Mrs. B. called on Miss A. on her way to a visualising medium with whom she was having a series of sittings. On this particular day, however,—as Mrs. B. afterwards told Miss A.—the visions of the medium

conveyed nothing to Mrs. B., who could make no sense of them. Miss A. asked what they had been, and to her great surprise found they were unmistakably connected with serious events with which Miss A.'s mind was occupied, but of which she had not spoken to Mrs. B. Curiously, too, these visions had been ushered in by one of a Chinaman in his native dress, and it happened that Miss A. had that morning noticed two gaily dressed Chinamen coming down the steps of the Chinese Embassy in London as she passed.

This story, as will be at once seen, seems to show a strong telepathic connection between the minds of the medium and Miss A., produced in some way by the relation of both of them to Mrs. B. And if this can be held to be demonstrated, the fact is obviously of considerable theoretic interest.

I have lately had some correspondence with Miss Dougall about the case. She herself heard it from Miss A., and together with friends who were with her was much impressed with it and with Miss A. as a witness. The account was written down by Miss Dougall, and before it was used in her essay was submitted to Miss A. about three months after she had told the story, and was approved by her. We may therefore practically regard the narrative as it appears in *Immortality* as being a first-hand account.

Miss Dougall also very kindly told Miss A., who turns out to be a lady well known to me personally though it is some time since I have seen her, of my wish to hear more of the case; and from Miss A. I have received an interesting letter about it, for which I am much indebted to her. She tells me, however, that the incident occurred in 1892, more than twenty-five years ago; that she has long lost sight of Mrs. B., and doubts if she is still living; and that she has no idea who the medium concerned was. Under the circumstances I think it is not worth while to press for an account for publication, or for any sacrifice of anonymity. The great desire of the Council now is to obtain accounts of recent experiences and of experiences recorded soon after they occurred.

At the same time, knowing Miss A., and with her letter before me testifying to a vivid recollection of what she describes as the "quite astonishing experience," I myself cannot but

attach weight to the case, and I am grateful to her for allowing me to give the following additional particulars.

Miss A. was at the time in great grief on account of the sudden death by an accident of a near relative. Mrs. B. knew about the accident, and in Miss A.'s opinion this makes it possible that one of the two appropriate visions described by the medium may have been independent of Miss A.'s mind. But the one that struck her most concerned the funeral service. This took place in a large building with a roof supported by huge pillars, quite unusual in size for plain pillars. Miss A. had sat so that four of these pillars had been included in her field of vision, and, in that curious way in which one sometimes notes an unimportant detail at the moment of apparently total absorption in something affecting one strongly, she noted these four pillars. The medium, as reported by Mrs. B., described a meeting apparently for worship in a building unknown to her in which she saw these four (to her) unusual pillars. Miss A. does not now remember quite what the description by the medium of the pillars was. She only knows that, at the time, she remarked them as the four pillars that had made such a strong impression on her mind. The building and pillars were entirely unknown to Mrs. B.

Miss A. tells me that she is not given to psychic experiences, and that this is the only striking thing of the sort that has ever happened to her.

This account has been revised by Miss A.

ELEANOR MILDRED SIDGWICK.

CORRESPONDENCE.

PERSONAL APPEARANCE OF THE DEPARTED AS DESCRIBED BY CONTROLS.

To the Editor of the "Journal."

WEST THURROCK VICARAGE,
GRAYS, ESSEX, 24th June, 1918.

DEAR MADAM,—The letter, from Dr. L. P. Jacks, in the last issue is, to my mind, one of the most important contributions to psychology we have had for a long time.

The very points he mentions were brought to my notice, by a Jewish gentleman, twenty years ago, and have weighed much with me ever since. It is impossible to come, with our present light, to any other conclusion than that someone is *honestly* describing what he thinks he is looking at, and which, to him, appears real, not merely as to the colour of the *hair* and *peculiarities* of the deceased when in the flesh, but as to the *shape* and *texture* of the clothing worn and the *ornaments* usually carried. Who or "*what*" then is this "someone"? Surely it is the sub-normal personality of the medium. What does he see? Surely, it is the simple series of impressions now lying latent in the mind of the sitter, impressions of the deceased *as he used to appear*, which may not have any more reality than a cinema film. If this be true, then it is easy to understand that, to reproduce the *name* would be rather a difficulty, because to get the impression of a mere name, unless that name was *inscribed* on some article, is not easy.

On this theory, it is possible one may be after all only seeing a shadow or film, a figment of a former impression, and taking it for a reality. But, does this prove there is no "reality" at all? By no means. The "reality" may be in existence somewhere else far away, and have no knowledge whatever of its film being mistaken for itself, but it shows how easily one may be deceived unintentionally. This does not preclude, however, the possibility of some other "intelligence" (other than the medium's own mind) tapping and reproducing the impression for deceptive purposes, and so personating the departed.

F. W. HAYES.

We have received several other communications from Members and Associates discussing Dr. Jacks' article in the June *Journal* on the personal appearance of the departed as described by controls; but we are precluded by considerations of space from printing more here. In particular Sir Oliver Lodge has sent an article of considerable length on the subject, which it is proposed to print in the *Journal* for October.

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PERSONAL APPEARANCE OF THE DEPARTED.

(I.) BY SIR OLIVER LODGE.

IN the June number of the *Journal of the Society for Psychical Research*, the President, Dr. L. P. Jacks, raises some questions which must clearly be faced, about the most reasonable way of regarding the power which mediums undoubtedly possess of describing the old mundane appearance of a communicator, at a time when that communicator is ostensibly present and sending messages.

It is an excellent thing to have matters of difficulty thrashed out, and the Society is indebted to its President for raising so clearly and explicitly issues which are of the first importance if the phenomena encountered are to be rationally understood.

My experience of the phenomena is necessarily larger than Dr. Jacks's, and if I do not feel the full force of the difficulties which he raises, if I fail to regard them as insuperable, there must be some reason; and that reason, so far as I understand it, I will endeavour to make clear.

He says he does not vouch for the description given in any given case as being "correct"—by which he must mean in accordance with the sitter's memory,—because he was not always sure for whom the description was intended: but if we are to discuss the matter I must assume that we attend only to cases in which the descriptions are accurate; for, if they are not in the main correct, they are meaningless. It is easy—at least it appears to be easy for a novelist—to give detailed descriptions of imaginary persons, to relate what they do, what they say, and

indeed to give their whole life history: so I must assume that the descriptions given by a medium are not of this nature, but that they really do fit some specified person, and are not merely thrown out at a venture. Many people have had experiences of this kind and know that true descriptions can be given; and from what he says later in his article it appears that Dr. Jacks must really know it too; so we had better assume the fact—at any rate for the sake of argument—and discuss how it is to be accounted for.

Dr. Jacks suggests two alternatives, and deals with each in such a way as to condemn them both:

(1) that the departed person actually retains his appearance, in every minute detail;

(2) that he consciously “builds up” or depicts himself as he remembers himself, or rather as he thinks the sitter will remember him; after somewhat the same fashion, we may suppose, as an artist is able to paint a posthumous portrait.

Finding objection to both of these hypotheses, Dr. Jacks falls back upon his own idea that the mind of the sitter is telepathically read, so that the description given naturally agrees with the sitter's own memory of the person who is being described.

This is a hypothesis which has frequently suggested itself to many an enquirer, but it is not free from difficulties; and they are difficulties which accumulate in force as experience grows. It is always a hypothesis to be borne in mind, there may always be some element or trace of this mind-reading faculty in operation, and I would not deny that with some mediums it may possibly be the dominant method.

But I have not myself come across mediums of this kind—at least not among those with whom I have had anything like extensive experience,—and hence gradually the hypothesis has retired into the background of my mind, after the manner of working hypotheses in physical science which are frequently found out of harmony with facts.

I will adduce one or two instances which cannot reasonably be explained in this way:

(a) Suppose a person is being described, whom the sitter takes for one person Y, while he really is another person Z. A number of the particulars given seem to fit Y, so that Y comes to the forefront of the hearer's mind; and though

there are many doubtful points and a few wrong ones, yet these are readily attributed to error.

Then come messages which seem rather puzzling and incoherent, until something occurs which makes it flash on the mind of the sitter that the ostensible communicator is not Y at all, but Z. The things said then become coherent and intelligible; and on subsequently looking back at the personal description, as taken down in the record, the details given are found to be practically all correct now that they are applied to Z, *i.e.* to a person who had not previously been in the sitter's mind.

In so far as this is an imaginary case it proves nothing, but I could hunt up records which closely correspond to the account here given: and meanwhile I will ask Dr. Jacks whether in his opinion such a case, if established, would be fatal to his mind-reading explanation, or whether he can see some loophole, such for instance that it is the unconscious or dream stratum of the mind that is being read, and that the sitter's conscious thoughts are irrelevant. This may be plausible; but then crops up a second difficulty which I wish to adduce, and which I will illustrate by another hypothetical case:

(b) Suppose a perfectly unknown person is being described, one whom the sitter has never seen; and suppose he is ultimately told to take messages from this stranger to a friend or acquaintance; and suppose that on taking the message, and showing the description, it is recognised as correctly representing the recipient's memory of the communicator. I ask whether this, if established, would serve as a crucial test against the validity of the mind-reading hypothesis, or whether Dr. Jacks would wish to strain the telepathic hypothesis into reading the mind of some disconnected but specified and relevant person not present at all.

By these and similar experiences I have myself felt the ordinary telepathic hypothesis break down: it becomes more and more far-fetched as experience grows. Thus gradually has the mind-reading hypothesis drifted into the background, in my own case; and many obscure observations have caused me to postulate, as a working hypothesis of an admittedly vague and unsatisfactory kind, a third hypothesis differing from the (1) and (2) of Dr. Jacks. It does not differ *toto coelo* from hypothesis (2),

that of the artist consciously portraying a person's appearance, but it definitely relegates the power to the unconscious rather than to the conscious action of the mind,—if "mind" in such case is a correct term.

It does not differ in revolutionary fashion even from hypothesis (1) that the permanent appearance of the departed is somehow similar to his bodily appearance here, though it lays no stress on this as an explanation of mediumistic description, it only seeks to apprehend the truth underlying the fact of recognisability by friends and relations when they too pass over or are in the act of dying.

The hypothesis No. 3, which I have gradually been constrained somewhat reluctantly and provisionally to adopt, is the permanent existence in humanity of a kind of materialising power akin to the materialising power which undoubtedly we possess here.

For undoubtedly we have somehow constructed the body which we now possess. How we have done it, none of us knows. Conspicuously its shape and peculiarities do not depend on the kind of food with which it has been supplied, so long as it was wholesome, but on the guiding or controlling soul or psychic entity which has put the particles together and built them up. The operation has been absolutely unconscious, just as unconscious as the formation of a bird's feather or the corolla of a flower; but it has been accomplished. And if any part of us survives, I see no reason why this constructive or organising ability should not survive too. I consider that the whole character and personality survive; and I conjecture that our present association with a certain shape and special features is a type or sample of something permanent. Our body may not be describable exactly as part of our character, but it may correspond to the form which any outward manifestation or material display of the personality must inevitably take.

Given any continued power of acting on matter at all—which is admittedly a considerable demand only to be justified by actual facts—then I should say that the simplest hypothesis is that we have still to act upon it in the old accustomed way; not because we are consciously attending to what we are doing, not because we remember our appearance and are artistically constructing a portrait image, but because the very act of re-associating ourselves with matter inevitably executes itself along the old familiar channels, so that the bodily representation which results has a

well-defined shape and definite features for precisely the same reason (whatever that may be) that the old material presentation had them.

It is no use marvelling at the completeness of the representation. If it differs at all it might differ completely, and be nothing like even a human being; it might be like nothing on earth, and be indescribable. As to that we must be guided by the facts. I see no *a priori* reason for supposing any bodily representation possible; but, if certain statements are true, the thing occurs; and all that we are now trying to do is to consider the least forced and most plausible working hypothesis concerning it.

When I speak of a materialising faculty, I mean simply the faculty—quite unconscious though it be—which put together the body here out of atoms of matter. Where matter is no longer available, it might be that this particular faculty sank into abeyance. But it seems equally possible that it will exert itself on something else, say on ether; indeed some think that it has already so exerted itself and that our etherial counterpart already exists, along with our flesh body, though naturally it makes no impression on our purely material senses. They are not open to direct etherial impressions, save for a certain short range of rapid quivers 400-700 million million per second, which, when received by the retina, impress us as light.

Whether in the person of a medium some portion of matter is temporarily available for real materialising purposes, I know not. It is suggestive that so-called “materialisations,” which can be seen by ordinary persons, can only occur in the presence of specially constituted people; from some of whom there is a growing body of evidence that something material emanates.

But all this is far from conclusive at present, and is very little understood even when accepted. Fortunately for our present purpose we need not enter these more obscure regions, except as seeing in them an instructive indication for future possibilities of acquiring knowledge.

All that we have now to explain is the impression of something like bodily presence produced on the mind of a medium with sufficient psychic power to be aware of it when receiving communications.

That bodily presence, as described, is like the old one: and I say that this is due to a persistent constructive ability—that same unconscious activity as was responsible for the old

bodily form,—and that this accompanying activity unconsciously composes a sort of semi material framework for the conscious communication or message which the person concerned is desirous of sending.

Reverting to a few minor points in Dr. Jacks's article, I will deal with them only briefly. He constructs a difficulty about age, and says that if you say a man looks 60 it means that he must have been 50 and will arrive at 70. I deny the necessity of this, for an appearance. One can legitimately say that a portrait is of a man about 60, without holding the belief that the representation varies with the lapse of time. A portrait also may be clean shaven without necessarily having had to use a razor.

It is true that most of us have an indistinct idea of our own appearance,—many people are not well acquainted with their profile, for instance, though they can see it if they place two mirrors at right-angles,—but few, of the male sex at any rate, take the trouble to study their appearance.

But the conscious memory has nothing to do with the reproduction of a bodily appearance. We have no conscious constructive power. If we had consciously to construct a little finger, or a lock of hair, or even a pimple, we should be as puzzled as if we were constrained consciously to digest our food or superintend the circulation of our blood.

“The idea of being able to represent ourselves as another saw us *is*,” as Dr. Jacks says, “flagrantly absurd,” if the idea is that the operation is to be performed consciously. Dr. Jacks's whole article seems to me to over-emphasise our conscious activities as if they were the only ones. So, in his salient paragraph on page 189,

“To reproduce their appearance in detail, as we knew it in this life, the spirits must (1) have known exactly how they looked to us, and (2) be able to remember this in their present existence.”

I say that the verb “must” is logically “defective.” I wish to evade both horns of the dilemma and take refuge in purely subconscious activity.

There are one or two other less pronounced, but as I think equally erroneous, assumptions made in the article.

When a medium fails to get a name through readily it does not at all follow that the communicator has forgotten his own name. The medium never represents the fact in that way; he is always represented as trying to give it to the medium, but it is said that she or her control is sometimes unable to catch it. It may be that this corresponds to some sort of truth, for I have noticed that she often catches something like it, and sometimes pronounces it in a whisper correctly, yet when uttered aloud it somehow goes wrong.

I have had something of perhaps the same sort of experience myself, with a half-known air. I can, so to speak, "hear" it and feel it in my head, and yet the larynx fails to reproduce it. With better known tunes the difficulty of course disappears, but it seems as if weak mental memory or influence is exhausted in the effort to switch on that part of the brain which controls the voice.

In any case proper names are remarkably meaningless things, purely artificial conventional codes; and that sort of thing is always hard to get through any sort of instrument, whether it be a telephone or another. There seems no element of personality or character, or anything permanent, about an ordinary person's name; and, to me at least, the bodily appearance of persons in the flesh, or the hearing of their voice, even when they are well known, often fails to call up in my mind any kind of recollection of their name.

That names are difficult things to get through, may or may not be surprising, but here again we must be guided by the facts. Some mediums are good at names: some are bad at them. But in no case are we entitled to ascribe the failure as implying any forgetfulness on the part of the communicator. That is the inference which Dr. Jacks draws, but I venture to regard it as an unjustifiable one.

Dr. Jacks may object that I have not definitely said what the image or appearance described by the medium really is.

For a very good reason: I do not know. Sometimes I think of it as akin to a portrait—let us say a mental one—impressed on the mind of the medium as a concomitant portion or epiphenomenal part of the whole message; sometimes I think of it as an incipient materialisation, a temporary collocation of atoms of matter arranged so as to produce a likeness. But taking the most materialistic view, as in the extreme cases testified to by

Sir William Crookes, when the apparition could be touched as well as seen, and when for the time it had all the apparent attributes of a real person: I still only think of it as temporary, and therefore as not amenable to any such difficulties as growth of hair, or ageing, or any other changes corresponding to lapse of time; I postulate only a static representation for temporary purposes.

If I am asked whether the hypothesis is not a difficult one, I reply yes, a profoundly difficult one. I know nothing more incredible than a temporary materialisation. Even the sub-permanent ones with which we are familiar—our own bodies—are puzzling enough from the philosophic point of view: few people are hardy enough to say that they understand the interaction of mind and matter.

I see nothing for it but to be guided by the facts: and if, or when, the evidence for a power of temporary materialisation, of various grades of completeness, is good enough, I am not going to close my mind to its reception. Most familiar or commonplace phenomena are essentially surprising, and feel incredible when probed and analysed. We have no ultimate clue to the processes of Nature. We accept without too curious an enquiry certain postulates in science, and our system of knowledge is based upon them. Twilight is more mysterious than noon, but is not truly any more incomprehensible: paradoxes are appropriate to half-knowledge.

Indeed I fully believe that when our knowledge is greater many of the exceptional difficulties surrounding the subject will appear to lessen, and that ultimately the whole of psychic phenomena will begin to put on a commonplace air and fade into the light of common day.

OLIVER LODGE.

June, 1918.

(II.) BY PROFESSOR JAMES H. HYSLOP.

Dr. Jacks has opened up a large and very complex question, and I shall not go into details in referring to it. I only wish first to say that my experience, which has been large, agrees with that of Dr. Jacks in regard to the fact that mediumistic descriptions of the dead seem to represent them, not as they

knew themselves, but as others knew them. While he was living I suggested this to Mr. Myers in the only letter I ever wrote him, though I had no such evidence as I have now, and he was not inclined to believe it. But the hypothesis has been confirmed by much experience since then, and though it does not go very far in the explanation of the phenomena, it coincides with other facts that we know. But I do not think that the casual suggestion of Mr. Jacks that they appear as the sitter knew them will account for all the instances. I have had correct descriptions when the sitter had never known the person and had to inquire about the truth of them. But Dr. Jacks probably had telepathy in mind when he made the suggestion, and while telepathy between the living will not always explain the facts, it involves probably a correct conception of at least a part of the process. I do not think it is all of it. I shall mention a few points which may help him and others on the way through this tangled wilderness. I have no theory as yet to explain the phenomena satisfactorily and must not be supposed as suggesting anything but the most tentative hypotheses.

(1) I have noticed that the description of physical objects involves the same phenomena.

(2) Apparitions without the intermediation of psychics exhibit the same phenomena.

(3) The character reading of Mrs. Chenoweth [a medium with whom Dr. Hyslop works] shows the same peculiar features of the phenomena.

(4) One description of my deceased brother represented him as changing instantaneously from a child to a man, one apparition being symbolic of the age at which he died and the other the age he would be now.

.

So much for the facts which confirm the impression of Dr. Jacks and show complications beyond mere appearances to psychics. Now for suggestions as to the explanation.

(1) For years Mrs. Chenoweth thought the appearances she saw in her subliminal state were *real*, but she finally found they were *mental pictures*. . . .

(2) In our own dreams, hallucinations, deliria, and hypnotic apparitions we take the phenomena as real, showing that subliminal creation or "building up," to use the phrase of Dr. Jacks,

involves apparent reality to us, the same judgment which the entranced medium passes on the apparitions passing before her, only in the mediumistic cases they are transferred, not wholly created by the psychic, though I have no doubt that the sub-conscious is a factor in the result. But the main point is to note the sense of reality which the psychic has interfused with the habit of impersonation, legitimate impersonation in such instances.

The "control" is often the most important factor in the phenomena, so that this circumstance complicates the matter still more. This "control," I find, often misinterprets the apparitions, so that we have reason to believe that they may sometimes be only symbolic. . . .

I am not going to give detailed facts supporting this, nor would it be desirable here, as I am not so sure of the explanation as might seem. I am only suggesting some complications not remarked by Dr. Jacks which may lead to some theoretical explanation that I have not yet discovered. The whole matter is much more complicated than the superficial appearance would indicate, and that is implied by the perplexities which Dr. Jacks remarks. But I suspect that the view, suggested by Swedenborg in his doctrine that the next world is a *mental state*, a view closely allied to Kanto-Hegelian idealism, may be a clue to the production of the appearance, and the objective sense of reality in the psychic, with the liability of error in the interpretation of the phantasms by the control and the psychic, may suggest the direction in which further study may be made. Compare some of the paradoxical and, to the layman, perplexing statements of Raymond in his communications to Sir Oliver Lodge.

(III.) THE SPIRITUAL VALUE OF NAMES.

BY DR. F. C. S. SCHILLER.

DR. JACKS'S problem about the personal appearance of the departed is as ingenious as is his wont, and worthy of serious consideration by psychical researchers as well as by spiritists. I cannot feel, however, that the solution he suggests is quite adequate. He argues forcibly that the source of the knowledge displayed by mediums of the personal appearance of friends of the sitters must come from the sitters' minds, because the descriptions are not such as spirits could give of themselves,

and because there is often great difficulty about giving the names. But is it not equally surprising on his theory that this difficulty should exist? The sitter's mind can, it seems, supply the medium's with the most minute and detailed accounts of a departed friend's appearance, and yet it too boggles over the name of the friend whom it remembers so well.

I would venture, therefore, upon a tentative suggestion that the 'building-up' theory might be modified to meet the case. It is doubtless true that in general we are ignorant of, or deluded about, our personal appearance. But who are 'we'? Plainly the self Dr. Jacks convicts of ignorance is the *conscious* self. And, as plainly, there is more to us than that. There is within us that which not only *knows*, but also *moulds*, our personal appearance. It is this power which forms our whole body, and remembers to grow again "the bit of hair sticking out at the back of the head," however often the conscious self has it amputated by the hairdresser's ruthless shears. Might we not then ascribe to it the power of communicating with the subconscious regions of the medium's mind, which the evidence seems to demand? True we know but little as yet about this 'part' of the total self, because the conscious self does not control it. The sciences all fight shy of it. Metaphysic has contented itself with barren dialectics about the Self, and has not yet seriously raised the question—*Who then am I?* Physiology has only exhibited *a priori* dogmatism by assuming that of course the explanation must be physical. Psychology is only just approaching the experimental study of the self, and beginning to recognize the complex stratification of what the metaphysician took to be a 'simple spiritual substance.' Psychical Research is unprejudiced, but still groping. In this case we are doubtless on the track of something intimate that lives at such a depth below the line of consciousness as to be profoundly unaffected by anything so intellectual as a *name*, which is plainly a device for dealing with the external relations of an organism with others. And after all their names sit lightly enough upon even the conscious selves, which often enough find it socially expedient, customary, or honorific to change them. I conclude, then, that, although a natural, it is a mistaken, 'nominalism' to regard the giving of the name as *essential* to a spiritual identification, and an indispensable guarantee of good faith.

Dr. Jacks' article in the June number of the *Journal* has evidently excited great interest, and we have been compelled by the limits of our space to select among the letters concerning it which we have received. It is, however, with less reluctance that we refrain from printing several as we think that the three communications printed above cover the greater part of the ground taken by our correspondents.

It is perhaps a little surprising that no one has called attention to the fact that the theoretical discussion is, in its essentials, not new to the Society. It necessarily arose in connection with the view of apparitions taken by the authors of *Phantasms of the Living*, and much of what Gurney there says about dreams and hallucinations generally, bears on the subject. In particular parts of the following sections would be found of interest in this connection: the first sections of each of the Chapters VIII., IX., X., XI.; Chap. X. §§ 5 and 6; Chap. XII. §§ 6, 7, 8; Chap. XVIII. § 7.

Any attempt to summarise these passages would be out of place here, but we may very briefly call attention to two points. The appearances seen with closed eyes by mediums—*e.g.* Mrs. Piper or Mrs. Leonard—are evidently like dream images, which as Gurney maintains for reasons given, are of the same nature as waking hallucinations. Clearly also these images are for the medium similar in kind whether veridical or non-veridical. She does not distinguish, and no one probably will maintain that they are always veridical. But is not the existence of the non-veridical images a serious objection to Sir Oliver Lodge's hypothesis of *quasi-materialisation*? A valid theory as to the nature of these images must surely cover all the cases from veridical to non-veridical, and from dream-images to waking hallucinations.

Then again, as regards Dr. Jacks' main point, Gurney shows that just as in a few cases details in telepathic apparitions must evidently be contributed by the percipient's mind, so in a few others it is equally clear that they must be derived from the agent; that, as he puts it, (*op. cit.* Chap. XII. § 8) "a ready made concrete image, and not a mere idea, has been transferred from one to the other." He recognises the difficulty, urged by Dr. Jacks, of supposing that the agent has such a definite image of himself in his mind, but thinks "that a certain sense of one's own aspect probably always exists at the background of conscious-

ness," and adds that "this it is which, in rare but well-attested cases, projects the apparition . . . of a person's own self or 'double.'"

E. M. S. (Editor *pro tem.*).

CASES.

TWO TELEPATHIC DREAMS.

WE have received the following accounts of two dreams from an Associate of the Society, who desires to remain anonymous, and whom we will therefore call Mrs. C. As Mrs. C. points out, they appear to illustrate two forms of telepathy. In the first there was conscious direction of the supposed agent's thought to the percipient. In the second there seems to have been subconscious leakage. Mrs. C.'s account of the dreams was sent to us on March 11, 1918.

No. 1.

L. 1218.

In the early morning of Jan. 13th, 1918, my daughter V. had a vivid dream of Arthur S., an old school-friend of her brother "G." Upon leaving school, this young fellow had gone out to Canada where he purchased a clearing and built himself a shack, and being joined there later by his parents they had settled down on their own homestead for good.

Arthur S. had thus virtually gone out of our lives, though he had written from time to time at rare intervals, the last occasion being some two years ago, on the death of his friend "G." to whom he was much attached.

We knew that neither he nor his brother had been able to join the Army as they were running the homestead for their parents, and considered this to be their first duty.

In her dream, V. saw Arthur S. very clearly, dressed in khaki, and was impressed that he had some special news to give us—she also heard him say—(by impression), "But I can never forget my old friend 'G.'"

On coming down to breakfast the next day, V. asked us to guess of whom she had dreamt, adding that it was the last person we should ever think of.

Two days later, on the 15th Jan., V. received a letter from Arthur S. dated Jan. 10th, but bearing the post-mark of the 14th from Seaford, Sussex. In it he told her of his father's

death, a year ago, which had set him free to join up; also that he had lately come to England and had just got married.

His letter ended up with these words: "I often think of my old friend 'G.' and keep his noble sacrifice before me. I have met a lot of people but I never forget 'G.' . . ."

The dreamer's account, received April 6, 1918, is as follows:

On the morning of Jan. 13th, I awoke from a vivid dream in which I saw Arthur S. standing in front of me, in khaki. He looked pleased and said he had some important news to tell me—giving no details, but I heard him say, "I can never forget my old friend [G]."—Then I awoke.

At breakfast I mentioned my dream without going into details, in fact I wanted the others to guess of whom I had dreamt as it was a very out of the way person. Mother asked me not to give any details until the same evening, which I did in the presence of my sister.

Three days later, by the very last post, I received a letter from Arthur S., dated the 10th, though bearing the postmark of the 14th from Scaford. We were all very surprised to hear that he was in England, that he had joined up and had just got married. Almost the last sentence in his letter contained these words *re* my brother, "I often think of my old friend [G.] . . . I have met a lot of people, but I never forget [G]." [Signed with full name.]

In reply to questions, Mrs. C. wrote on April 4, 1918:

(1) The dreamer can think of nothing which could have recalled Arthur S. to her memory about the time of her dream. She believed him then to be in Canada "for good," and had neither heard of or from him for close on two years. [She had, so Mrs. C. informs us, sent him as usual a Christmas card or greeting to Canada in December.] She has never, to her knowledge, dreamed of him before, and had no personal interest in him beyond the fact of his past friendship with her brother.

(2) The dream was not recorded by me until the next day, Monday, in the hope of further details coming through.

(3) It is my usual practice to jot down rough notes of any dream of interest *on first hearing it*, as we are constantly getting them.

(4) At my request, the full account of the dream was not

given me until Sunday evening (in the presence of my other daughter), neither did I know until then whom it concerned—merely that V. had dreamed vividly of a friend and was impressed that he had news to give us.

In a later letter Mrs. C. adds :

“My diary notes are usually very brief and scribbled in pencil. On this occasion being very pressed for time I handed the book to my daughter saying, “You had better enter the dream yourself.” She did so there and then, as follows: “[Initial] dreamt morning of Jan. 13th S[—] came round, in khaki, with some special message to tell us. Said he would never forget his old friend, [G.]”

Mrs. and Miss C. have kindly allowed Mrs. Sidgwick to see the letter from Arthur S., so that she can corroborate the accuracy of the quotation from it and its date, January 10, 1918. Unfortunately the envelope is torn, and the postmark no longer visible. Mrs. Sidgwick has also seen the diary, or rather note book, and verified the quotation.

No. 2.

L. 1219.

On Jan. 16th, 1918, I spent the afternoon with an old friend, Mme. R., who lives alone at the top of a high block of flats; and who, in spite of frail health, and enforced seclusion, still takes the liveliest interest in the outer world and its doings. In the course of our conversation, my friend asked me if I remembered Dr. X., to whom she had introduced me more than a year ago, and who had since married. She then told me that she had seen a good deal of his wife, who had been with her one afternoon when a bad air-raid suddenly commenced. Greatly alarmed, Mrs. X. had hurried home but was taken ill on arrival there, and very soon after, gave birth—prematurely—to twins, while the raid was still in progress. I did not mention a word of this to anyone on my return home; in fact the whole story went completely out of my mind, so many other topics having been touched upon by Mme. R. later.

The next morning, my daughter V. told me that she had had such a strange dream. She thought that there was a very bad air-raid going on, which she and I seemed to be watching from the windows of a very lofty room, and in her arms was a very tiny baby wrapped in blankets which I was helping her

to tend. There was only one other occupant of the room, a woman, who was walking up and down carrying another small infant, also wrapped in blankets.

All the time V. was vividly conscious of the noise of the air-raid and of the flashes of light, etc., from the big windows, combined with a feeling of intense alarm.

The dreamer's account of this second dream was received by us on April 6, 1918, as follows:

On Wednesday, the 16th Jan., I dreamt as follows:

There was a dreadful air-raid in progress. Mother and I were in a lofty building watching it and at the same time attending to a very tiny baby, which I was holding in my arms, wrapped in a blanket.

There was also another woman in the room carrying a tiny baby, and she seemed very agitated as she walked up and down with it.

In my dream the raid was very bad, and I could see flashes of light on the windows and was nearly deafened with the noise of guns and the humming of the aeroplanes. I remember feeling terrified at the time, as it was quite the worst raid I had ever been in. I told mother this the next morning, when she at once said, "Oh, but this is what Mme. R. told me when I was with her yesterday."

[Signed with full name.]

In reply to enquiries, Mme. R. has kindly written to us confirming the fact of her having told Mrs. C., when she called about the middle of January, of the premature birth in December of Mrs. X.'s twins, in consequence of an air raid. She writes:

Mrs. X. called on me on or about the 20th of December last. This lady was in delicate health, and very frightened of the air raids. She hoped there would be no raid as she felt rather poorly, but unfortunately next day a raid did take place and my poor friend was taken ill directly. . . . During the night twins were born, and as they were so long before their time things were not all ready. In consequence the babies were wrapped in blankets as Miss V. saw them in her dream. . . . Mrs. [C.] called to see me about the middle of January and I told her all about this sad affair.

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Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN

THE STEINWAY HALL,

LOWER SEYMOUR STREET, LONDON, W.

On FRIDAY, NOVEMBER 15th, 1918, at 4.30 p.m.

WHEN

SIR OLIVER LODGE

WILL SPEAK ON

“Ether and Matter, and their possible
psychical bearings.”

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite one friend.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

- Bodley, Mrs.**, Exton, Lopsham, Devon.
Cory, Mrs., Tamarisk, Selsey, Sussex.
Duveen, Mrs. Geoffrey, 15 Stratton Street, Piccadilly, London, W.
Hichens, Mrs. Cyril, Summertree, Nr. Herstmonceux, Sussex.
Jekyll, Miss Doris, War Hospital, Huddersfield.
Kellett, Mrs. Kelsall, The Bungalow, Guildford Road, Fleet, Hants.
Macfarlane, Mrs. Scott B., Torpedo Station, Newport, R.I., U.S.A.
Martindale, Miss B., 4 Piazza Paganica, Rome, Italy.
Morley, Mrs. Evelyn, 7 Green Street, Park Lane, London, W. 1.
Ninnis, Roger P., M.B., H.M.S. *Neptune*, c/o G.P.O., London.
Smith, Right Hon. J. Parker, P.C., J.P., D.L., 41 Drumsheugh Gardens, Edinburgh.
Stradling, Captain R. E., R.E., 6 North Street, Bedminster, Bristol.
Sturge, W. Allen, M.V.O., M.D., F.R.C.P., Icklingham Hall, Mildenhall, Suffolk.
ADAMSON, THOMAS, 16 Dominion Building, Edmonton, Alberta, Canada.
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BARNEY, ALFRED, 8 Carlingford Road, London, N.W. 3.
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FOOTNER, MRS., 187 Ebury Street, London, S.W. 1.
HUGHES, PROFESSOR ALFRED, 29 George Road, Edgbaston, Birmingham.
LUCY, MISS MABEL, 1 Laurence Mansions, Chelsea, London, S.W. 3.
MACKINTOSH, ROBERT, 3 Frogal Lane, London, N.W. 3.
McLAREN, REV. DAVID J., The Manse, Trinity Gask, Auchterarder, N.B.
SCHOFF, WILFRED H., 110 Montgomery Avenue, Cynwyd, Pa., U.S.A.
SCOTT, MISS A. D., Darent Hulme, Shoreham, Nr. Sevenoaks.
THURSTON, REV. HERBERT, 31 Farm Street, Berkeley Square, London, W. 1.

MEETING OF THE COUNCIL.

THE 157th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, October 17th, 1918, at 3.15 p.m.: THE RIGHT HON. GERALD W. BALFOUR in the chair. There were also present: Mr. W. W. Baggally, Sir William

Barrett, Rev. M. A. Bayfield, Mr. J. G. Piddington, Mr. Sidney C. Scott, and Mrs. Henry Sidgwick; also Mrs. Salter, Editor, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Fourteen new Members and fifteen new Associates were elected. Their names and addresses are given above.

The Monthly Accounts for July, August, and September, 1918, were presented and taken as read.

HALLUCINATORY AND OTHER EXPERIENCES OF A YOUNG CHILD.

THE following notes of her child's sayings, sent to us in April, 1918, by an Associate of the Society, are not offered as evidence of telepathy, though there are certainly indications that telepathy occurred, and even that there may have been communication from the dead. We print the narrative chiefly as an interesting record of what a child said between the ages of $2\frac{1}{4}$ and $4\frac{1}{2}$ about her experiences, noted at the time by her mother. Such a record, consecutive and careful, cannot but be valuable. The present one seems to exemplify three things, which there is otherwise reason to suspect are fairly common in quite healthy children, namely (1) liability to sensory hallucinations, (2) possession of telepathic powers, (3) the tendency of a child's hallucinations to take a grotesque form either as to appearance or position—a form, that is, not in accordance with ordinary experience of external things. On this last point see the "Report on the Census of Hallucinations" (*Proceedings*, Vol. X., pp. 149, 150), where the fact is attributed to a child's idea of what is likely to occur being less clearly formed than that of adults. As to the first two points, there are, so far as we are aware, no statistics available. One can only judge, from what mothers tell one as to the matter-of-fact way in which children accept what seem to be waking hallucinations of the senses, that these experiences are in some cases more or less habitual, just as dreams are.¹ And similarly as regards telepathy, the instances one hears of from time to time give one the impression that children would often be very good

¹ In the case here recorded, however, the mother writes that "the experiences are evidently *not* very frequent, and always rather surprise" the child.

subjects for telepathic experiments if such experiments could be tried without risk of doing any harm. A recent instance of a child's spontaneous viridical impression was, it will be remembered, printed in the *Journal* for June with references to other cases.

The record, slightly abridged, is as follows :

D. was aged three years two months when her father was killed in October, 1916. She was not told anything about it for more than a year afterwards, so that most of the experiences I am recording happened before she knew of his death, and she thought of him always as in France—"taking care of soldiers." This was all she knew about the war.

She is quite a normal child, very observant, a great sense of humour, excellent health from babyhood, not at all precocious, except in being rather more articulate than most children of her age, so that she has been able to express herself—has told me what she saw. Probably most children are just as much aware of the unseen world at that age, when their minds are so fresh. . . . But then not all children at the age of three are able or are sufficiently interested in their impressions to express them. So that it may be of some value and interest to record the things she has said to me.

Nov. 1915. Once or twice before his death, when he was away, she had said things to me about what he was doing and thinking which afterwards seemed to me, on getting his letters, to be cases of telepathy, and before she was three used to tell me of "people moving on the ceiling, all colours," as she lay in bed. I was going to the station with her one day in March, 1916, to see her off to the country, as I was going abroad myself, and she drew my attention to a "red lady, all red," who, she said, was with us. I was wearing a red dress, so asked her if she was like me, "Oh no, Mummy," she said, "yours is a wed dress—this lady's *all* wed, a wed faace."

Oct. 1916. About a week before his death we were playing in the garden after tea and she suddenly rushed at me in a sort of panic (an absolutely unknown thing for her—she did not know fear then), and clutching me, said, "Oh, Mummy, I'm so frightened ; you looked as if you were going to jump over the sun." This made an impression on me, and I wondered then what it was she had seen, or if it was only the general sense of eeriness that an October evening sometimes brings.

When the news came that he was killed, I did not tell her. We went on talking of him and playing at being Daddy, his horses, or his soldiers, as usual. A morning or two after she was sitting beside me in bed, before we were called, she was pretending to be Daddy and driving his horses. The room half-dark, before the curtains were drawn. Suddenly she remarked, looking up, "There's the *real* Daddy on the ceiling," reflectively adding, "It looks like him, anyhow." I accepted it as a matter of fact, as

I did not want to make her think it was anything extraordinary, or clever of her to see him. She did not seem to want to talk about it.

The next night I was lying, between sleep and waking, a sort of state that was frequent with me just then. I fancied—fancy is not the right word, but it is almost impossible to find the right word for such a state; directly one tries to translate such an intangible sensation into words it becomes in a sense untrue—it was a sort of nebulous consciousness; a “sensing” of something unseen—not a vision or a dream. I fancied, then, that two people stood beside my bed, and that they were discussing together whether I could be taken over to him, or whether I must live on. I wanted to share his intenser life, and go too, and I had never had a qualm about leaving D. Then D. said, quite naturally, and in her sleep, “You wont go away from me, will you, Mummy?”

One morning, again on waking beside me, she said she “saw Daddy *upside down*,” and was much exercised in her mind at this unusual position.

I may say that I knew nothing of spiritualism—rather hated its jargon—had never read a book about it, and rather laughed at it. Even now I was afraid to read a book for fear it might obscure or muddle my own sensations of the unseen.

After that we moved to London, where D. slept with me till my baby boy was born—about a month later. During that time (Jan. 1917) she saw “Daddy’s boot” on the wall; another day “a little black man on the ceiling.” Yet another day “There’s a red lady, like fire, all red, coming down on me; I hope she wont come *right* down,” with a little gasp of apprehension. She never seems at all inclined to talk about the things she has seen, and I do not question her. I just accepted what she told me, and we wondered together why I could not see them too. I had thought perhaps her visions of her father might be the result of telepathy, from my own thoughts of him, but I certainly had never entertained any thoughts of the coloured lady and gentleman mentioned above.

After my son was born I did not have D. in my room at night, and had not so much opportunity of hearing of anything she might have seen. In July, 1917, she was very ill for three days after an anaesthetic, in London, and was nursed by “N.,” my old nurse, not her own Nanny. When she recovered we went down to C—, leaving N. in London. She was playing in the orchard with me; I was sitting on the grass, she on my lap. Suddenly she looked up and then said, “I saw N. there, do you know, Mummy, looking over your shoulder—like Daddy.” I asked her what she looked like. “Oh you *know* N., Mummy, purple hat, purple dress,” rather impatient with me for such an absurd question. The following week I saw “N.,” who told me how very anxious she had been about D., and unable to get the thought of her out of her head (though, of course, she was perfectly well again).

As she was getting older, and I could not help her overhearing people talk, I felt I must tell her, beginning gradually in answer to some of her questions in August, 1917, and in October told her everything. She was dreadfully upset at the idea of his being hurt, more than of anything, and not having him come back just the same as before. So from now her attitude is different. She is deeply interested in "spirits," talking constantly of him and to him, and speculating as to his being always there, but she has the real scientific attitude, and keeps a perfectly clear line between her own ideas and fancies and those experiences which seem to come from outside her. It was not till Dec. 30 that I heard her mention any of the latter sort; then she said, "I *saw* a spirit yesterday, Mummy, when I was having my rest. It was Daddy. I didn't know it was him till he said 'Is that you, D.' " The next day she told me again, and I asked her where he had been. "There, hanging over the jug N—— gave you." The jug in question was standing on the chest of drawers at the foot of the bed. The convincing things to me this time were (a) her saying "while I had my rest," as we always talked of him at *night* when we were together, and thought of him as possibly coming then, and (b) her so minutely remembering, or appearing to remember, the exact spot where she had seen him.

On waking she nearly always said "Daddy" the first thing. Once when I myself had been feeling very far off him, she said on waking, "Mummy, we *haven't* spoken to Daddy."

Dec. 1917. Once she asked me why he only came at night. I said he didn't. I thought he came any time. Perhaps when we were asleep part of us would go to him. "Yes," she said, "like when I think I'm out of bed and I'm really in bed. I often feel like that." Query—a dream—or really a sensation.

Referring some time after to the last time she saw him she said she was sure she would remember if he talked to her in her sleep "because I remembered before when he came while I was having my rest."

Feb. 2nd, 1918. One night she was lying talking to me about him. Suddenly she said, "D'you know, Mummy, Daddy's so close to me I can't help laughing," with a sort of little gasp she always gives when something very unexpected occurs. "I believe he's got right inside me; don't *you* feel him, Mummy? If you got right on the top of me he might be able to hug us both." "A sort of nasty-nice feeling," she said, "makes me feel crinkly all over. I believe I shall be uncomfortable all night."

Feb. 20. Evidently she had this feeling again to-night. I was singing to her, sitting on the bed, in the dark. She said she wanted to talk to Daddy, and began doing so. Then said, "I don't like him to come *too* close down to me, it makes me"—a pause and deep thought—"feel sort of like *beginning* to be sick." I asked her how she knew it was Daddy. She said with a laugh, "Oh it's the sort of thing he always does," in great spirits and fearfully

excited about his having come; "Turn on the light, Mummy, look at my face," insisting that I should be able to see from her face that he had been near her. (This was a *very* convincing experience.)

A few days after she was deeply interested in a conversation, looked up, said, hardly betraying interest, "There's Daddy," and plunged again into the talk of rabbits. One day she had a fit of jealousy of her brother and begged me to have him taken out of the room. I didn't pay any attention to her, or make any remark. In the evening she said, almost to herself, "Daddy can't see P. unless we're there."¹

She says sometimes she feels a face quite close to her, and she thinks it's me, but it isn't. "When I touch it there's no skin. I don't *know* if it's Daddy, but I think it is. I hope he doesn't *mind* my finger going through him. It doesn't hurt him, does it?"

I don't know if any of these notes can be of any use. I have jotted them down from my note-book just as they came, only leaving out my own comments upon them: Naturally sceptical myself, I am quite well aware that most of the experiences might be the result of telepathy, but at the same time there does seem to have been something more than that at work. It would be interesting to hear what an expert in psychical things would make of them, and what is the most likely explanation.

CORRESPONDENCE.

To the Editor of the JOURNAL OF THE S.P.R.

MADAM,—In your Editorial Note on page 224 of the October number of the *Journal*, you usefully recall attention to the laborious and admirable work of Edmund Gurney in *Phantasms of the Living*. I would also take the opportunity of reminding or informing Members and Associates of the supplementary essay of F. W. H. Myers in the same book, which takes the form of a long and careful "Note," in the middle of Vol. II., pp. 277-316, "On a suggested mode of psychical interaction." Gurney's hypothesis attributes the details of a vision or vivid phantasmal appearance mainly to the subconscious activity of the percipient; whereas Myers considers that the subconscious activity of the agent or person represented,—the person whose apparent presence is perceived—has some influence not only in stimulating or bringing into bare existence a dream-like impression, but in clothing it with relevant and informing detail;—detail which in some cases

¹In reply to enquiries, the mother says: "Except that since I told her of her father's death we have talked of him as being constantly near us, I cannot think of anything I could have said to account for that remark about her baby brother. . . . I was much astonished when she said that. I had certainly never said—or thought—of such a thing, or anything on which she could base it, and I am pretty certain that neither her nurse or any of the servants—the only other people she was in contact with—could have suggested anything of the sort."

could hardly be reclaimed from the latent memory, or developed out of the past experience, of the percipient or seer of the vision.

Myers postulates in fact some "phantasmogenetic efficacy" of the agent, akin to what is testified to in the comparatively rare but very interesting reciprocal cases of "travelling clairvoyance." He styles the agent-percipient, who is clairvoyant and at the same time is impressing himself on those he is perceiving, "the clairvoyant invader." And by thus postulating a real transmitting agency, such as may operate not only on the mind of one percipient but on the minds of several people all present together, he considers it possible to evade the many difficulties which surround the postulation of any kind of objective reality for the phantasm—a reality which group-percipient superficially suggests—without having recourse to the unproven assumption of mere contagious hallucination among otherwise passive percipients. For this he thinks, even if granted, would sometimes fail to explain the facts.

It is clear that in this chapter Myers does not contemplate with favour the semi-materialistic hypothesis tentatively and apologetically supported in my letter to the *Journal*, October 1918; he seeks to interpret the facts as mental impressions only; but at present I am unable to form a clear conception of how a purely mental impression, without any kind of objective reality even of an ethereal character, would fulfil the conditions required and satisfy the facts recorded in the many narratives, contained in that industriously filled storehouse, *Phantasms of the Living*, on which he bases his appeal.—Yours faithfully, OLIVER LODGE.

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Society for Psychical Research.

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GENERAL MEETING.

THE 157th General Meeting of the Society was held in the Steinway Hall, Lower Seymour Street, on Friday, November 15th, 1918, at 4.30 p.m.; Sir WILLIAM BARRETT, F.R.S., in the chair. Sir Oliver Lodge, F.R.S., gave an address on "Ether and Matter, and their possible psychical bearings."

He explained his view concerning the Ether of Space and the physical phenomena for which it was responsible. He claimed it as the connecting link uniting the planets into a solar system, and uniting the particles of a body by cohesion into a coherent whole. He considers that matter only possesses kinetic energy, and that the ether possesses all the static energy—sometimes misleadingly called potential energy, the meaning of which is that it is potentially kinetic. This ether energy is the energy of strain and stress as opposed to the energy of motion. Matter alone moves; ether alone is strained.

The consideration of a body is incomplete unless both its material and ethereal portions or aspects are taken into account. We are apt to attend to the one and ignore the other, because of the sense organs we happen to possess, on which the ether makes no impression.

Reverting to animated bodies, he made a surmise or speculation that the psychic interaction which conspicuously occurred with matter might also occur in connexion with the ethereal

concomitant; and that if that were so, the etherial portion would be more likely to be permanent than the material, since all imperfections—fatigue and wearing out—belong to matter, not to ether.

He further hazards the view that the categories of philosophy have so far been incomplete, inasmuch as they include mind and matter without explicit reference to the third element, the ether, as an essential ingredient of totality; and he conceives that the introduction and the working out of the ether's full significance, in both psychics and physics, is a task which now lies immediately ahead. At any rate he proposes this as a working hypothesis. It may turn out that the ether has no psychic significance. On the other hand, it may—as the authors of “*The Unseen Universe*” (Professors Tait and Balfour Stewart) surmised half a century ago—have a great deal; for it seems to him unlikely that in the course of evolution mind shall have associated itself only with matter and not made any use of the omnipresent connecting medium—the Ether of Space.

If life and mind have made use of the ether in the smallest degree, they have probably used it extensively; and Sir Oliver suggests—at present only as a pure speculation—that perhaps the term “spiritual body” may acquire a semi-material or concrete significance; and that the term “soul” may be capable of being used with a far more definite connotation than hitherto.

He thinks it possible that some indistinct glimmerings of this idea are to be found in ancient writings, especially in those of some of the Fathers of the Alexandrian School, such as Origen.

The Address was followed by a brief discussion.

OBITUARY.

BISHOP BOYD CARPENTER.

THROUGH the death, on October 26th, of Bishop Boyd Carpenter, one of our Vice-Presidents, the Society for Psychical Research has to mourn the loss of a valued supporter. It

was in 1885, while he was Bishop of Ripon, when the Society had been in existence only three years, that he accepted the Vice-Presidentship, and he held it for thirty-three years until his death, except during the year 1912, when he filled the more responsible office of President. His other avocations naturally prevented his giving the time and attention required for active prosecution of the investigations on which the Society is engaged, but he was genuinely interested in our work and approved of our methods, and this is clearly expressed in his suggestive Presidential Address, delivered in May 1912 (see *Proceedings*, Vol. XXVI.). He regarded the extended knowledge of the powers and working of our psychical nature, which the labours of our Society have produced and are producing, as of great practical as well as theoretic importance, and his support through all these years has undoubtedly been of great value to us.

P. 290.

CASE.

WE are indebted for the following case of successful prophecy to Lieutenant W. Whately Smith, a Member of the Society, who has also furnished the appended discussion of the case.

Statement by Capt. "X." R.E.

In August 1913 I met a Belgian lady, a native of Brussels, at the house of some mutual friends. This lady was reputed to have had some remarkable successes in forecasting events concerning her friends and acquaintances.

On this occasion she made the following statements with regard to myself.

First, that in November of the same year, I should meet and become engaged to a lady whom she described.

Secondly, that in January 1915 I should become an officer in the British Army on account of a war with Germany.

Thirdly, that I should be married shortly after I became an officer.

Fourthly, that I should come to France "to fight the Germans" in November 1916.

Being very sceptical of this sort of thing I noted the above statements in my diary at the time.

All of them subsequently proved to be correct in practice. That is to say :—

First, in November 1913 I met and became engaged to a lady answering closely to the description given. This lady was entirely unknown either to me or to the Belgian lady in August 1913.

Secondly, I was gazetted to a commission in January 1915.

Thirdly, I was married in August 1915.

Fourthly, I came out to France in November 1916.

The above is a correct report of the statement made by me on May 25th, 1918.

(Signed by Capt. "X.")

Mr. Whateley Smith writes :—

I think that the [above] case of "apparent prevision," which has just come under my notice, might prove of sufficient interest to Members of the Society to warrant [its appearance] in the *Journal*.

The narrator is personally known to me, and I consider that his statement is likely to be reliable. I enclose a copy and am keeping the original signed by the narrator.

I do not think that it would be feasible under existing conditions to obtain much in the way of corroborative evidence from third parties.

By way of comment on this case I think the following points are worth noting.

(i.) The description of Capt. "X.'s" future fiancée is practically valueless. It is very difficult to describe anyone unmistakably unless they possess some unusually striking characteristics. As far as *general* appearance is concerned, this might, in such a case, easily be guessed by a shrewd observer.

(ii.) The bare prophecy of a war with Germany goes for very little. Many people were convinced that such a war was inevitable, and it is reasonable to suppose that a native of Brussels might have German acquaintances, etc., which would leave little doubt in her mind on the point.

(iii.) The dates on the other hand are of considerable interest, and I think that this is one of the cases where it is possible to make a fair estimate of the probability of the whole thing being due to mere guesswork.¹

¹In reply to enquiries Mr. Whately Smith adds: "I think there is no doubt that the items mentioned were the only ones prophesied, at any rate

I suggest that one might reasonably assess the various probabilities as follows:

First.—The lady to whom Capt. "X." subsequently became engaged was directly implied, and later proved to be, someone whom he had not met in August 1913. His age at that time would be about 26. He was married two years later. I should judge that of men married at 28, the considerable majority have met their future wives before the age of 26. I suggest therefore that it would be fair to estimate the chance of guessing correctly that Capt. "X." had not yet met his future fiancée as $\frac{1}{2}$ or less—but say $\frac{1}{2}$ to be on the safe side.

Secondly.—We may suppose that a shrewd and sensitive observer might possibly surmise that Captain "X." was sufficiently inclined to marriage as such as to make it probable that he would become engaged to someone within a period of, say, 6 months. I do not think it likely that such surmise could narrow the period down much below that. On this assumption the chance of guessing the month correctly would be $\frac{1}{6}$. If we do not admit the possibility of such a surmise the chance is of course much less.

Thirdly, we may reasonably suppose that from the evidence available to her, the Belgian lady might forecast the outbreak of war correct within, say, 3 years. She would probably assume that Capt. "X." would be the sort of person who would get a commission shortly after the outbreak of war, and so the chance of her guessing correctly the month of Gazette would be about $\frac{1}{36}$.

Fourthly, she might reasonably assume that most officers would go out to France within a year of being gazetted—which would make the chance of guessing the month of going overseas correctly $\frac{1}{12}$.

Fifthly, on the assumption that the average engagement lasts $1\frac{1}{2}$ years, and that the "median" of the curve of frequency-distribution of length of engagement comes before the mean—which on the whole seems probable—the chance of guessing that Capt. "X." would be married more than $1\frac{1}{4}$ years after becoming engaged would certainly not be more than $\frac{1}{2}$. I think, very likely less, but in the absence of statistics let us say $\frac{1}{2}$.

the only ones remembered by [Captain X.]. I 'cross-examined' him fairly closely and urged him to give me all possible details and I am pretty sure that if there had been anything else which he had noted I should have elicited it."

The chance of getting all these guesses right will be the product of the chances of the individual guesses.

$$= \frac{1}{2} \times \frac{1}{6} \times \frac{1}{36} \times \frac{1}{12} \times \frac{1}{2} = \frac{1}{10368};$$

in other words, the odds are 10,367 to 1 against the correct forecasts being the result of pure guesswork even when aided by the very considerable degree of acumen and information which I have supposed to exist.

These odds should be discounted to an extent which I suggest might well be $33\frac{1}{3}$ per cent. to allow for the fact that the statement, although made by a reliable witness, is not supported by corroborative testimony from third persons.

This will reduce the odds against such a result being obtained by pure guessing to 6911 to 1, *i.e.* the chance of guessing right becomes $\frac{1}{6912}$.

It should carefully be noted that this result does not by any means imply that the odds are 6911 to 1 in favour of this case being due to true prevision. These odds are dependent also upon the estimated *a priori* probability of prevision as such. This *a priori* probability refers of course to our estimate of the probability of prevision, based on evidence received prior to the particular piece of evidence under discussion. This is very difficult to assess, but the following illustration—for which I am indebted to my friend Mr. W. Hope-Jones—shows clearly how it operates.

Suppose that the chance of a person winning at a given fair throw at roulette = "*a*." Let the *a priori* probability of his possessing a reliable "crib," telling him what will win next, be "*b*."

Then before he plays we have four combinations of events to consider :

- (i) He has the "crib" and wins. The chance of this is "*b*."
- (ii) " " " " loses. " " " " 0.
- (Because the "crib" is, *ex hypothesi*, reliable.)
- (iii) He has no such "crib" and wins. The chance of this is $a(1 - b)$.
- (iv) " " " " loses. The chance of this is $(1 - a)(1 - b)$.

That is to say, his total chance of winning is $a + b - ab$.

After it is observed that he has actually won, the possibility of (iv) disappears.

The probabilities of (i) and (iii) retain their original ratio to each other, but their sum must grow till it is equal to 1.

They now assume the values

$$\frac{b}{a+b-ab}, \dots\dots\dots \text{from (i)}$$

and

$$\frac{a(1-b)}{a+b-ab}, \dots\dots\dots \text{from (iii)}$$

The former of these represents the probability of his having had the "crib" and winning, that is to say (since he has won) the *a posteriori* probability of his having had the "crib."

If a and b are both small fractions this expression $= \frac{b}{a+b}$, so that the chance of his *not* having had the "crib" becomes

$$1 - \frac{b}{a+b} = \frac{a}{a+b}.$$

That is, the odds are a to b against his possession of the "crib."

In the above case of apparent prevision $a = \frac{1}{6 \cdot 9 \cdot 1 \cdot 2}$. Therefore in order to conclude that such a case is equally likely to be explicable by true prevision as by coincidence we must suppose the *a priori* probability of prevision to be not less than $\frac{1}{6 \cdot 9 \cdot 1 \cdot 2}$.

I imagine that most people would estimate this *a priori* probability at a considerably smaller figure.

This discussion is quite disproportionate to the intrinsic importance of the case, nor do I wish to give the impression of placing any great reliance on the tentative estimates I have made of the various chances involved. I have discussed it at this length mainly because of the opportunities it offered for exemplifying methods of treatment which may profitably be applied to cases of prevision in general.

W. WHATELY SMITH.

May 27th, 1918.

CORRESPONDENCE.

THE following letter concerning Dr. Jack's article in the June Journal on *The Personal Appearance of the Departed*, has recently reached us from Miss Sellers, an Associate of the Society residing in India. Though it to some extent repeats what has been said by other correspondents, we make no apology for inserting it, because we feel sure that our readers

will agree that the dreams with which Miss Sellers illustrates her hypothesis are apposite and suggestive.

Madam,—When I read Dr. Jack's article in the June *Journal* on "The Personal Appearance of the Departed as Described by Controls," I knew that five years ago I should have agreed with every statement in the article, but now I am not so sure that "pictures in people's minds" are so simple an explanation for out-of-the-way happenings as I used to think.

It is certainly inconceivable that our friends continue indefinitely with the same bodies and clothes that they had at or near the time of death, and Dr. Jack's argument, that no one knows his own appearance sufficiently to be able to build himself up from memory, must be apparent to all; but the fact that the supposed spirits are frequently unable to spell their own names, does not seem to me to be so much an argument against the theory that the appearances are really the spirits of the departed, as against the theory that they are pictures in the sitter's mind, for we do not know how much or what kind of knowledge is carried over, but we do know that the sitter has not forgotten how to spell his friend's name, and we might say of him also, that if from memory he can impress the mind of the control with his friend's appearance, he surely can perform what seems the much simpler feat of impressing the spelling of his friend's name, which we know he remembers.

When I was a young girl, a lady told me that she and a favourite sister had made a compact that whichever died first should, if possible, return and tell the other about the spirit life. The sister died and the lady was sure that she would keep her promise, but days passed and she did not come, and then one night when the lady was lying awake, as she thought, her sister appeared clad in one of her ordinary dresses, and told her she could not explain the new life to her but that she was well and happy.

To the lady, the vision, as she called it, was a satisfying evidence of her sister's continued existence. I believed in the immortality of the human soul, but I could not believe in the immortal spirit of her sister's dress; yet for many years I was able to satisfy myself with the thought that it was a dream, or, in other words, a picture from the lady's mind; but saying that the experience was "only a dream" does not satisfy me now, for I do not know what dreams are.

I cannot say that I really believe the theory that I am suggesting, but it presents fewer difficulties to me just now than any other. I do believe that there are more possibilities in the study of dreams than in any other subject in the line of psychic research, because everybody has at some time had a dream, and all know what is meant when we speak of dreams.

My theory is that as in dreams we unconsciously take on different appearances and clothes according to the time and people we are dreaming about, so spirits may likewise appear, without any conscious willing or building up, in the forms their friends can recognise. I will illustrate by relating three of my own dreams.

(1) A few mornings ago, I dreamed that a very intimate friend, whom I have not seen for four years, came to see me and arrived in the morning before I was up. I did not wait to dress but saw her in the night clothes I was really sleeping in. I saw myself in a mirror and I looked exactly as I did a few minutes later, when I did get out of bed. I noted the slight changes the four years had made in my friend's appearance, and we spoke of the new clothes she had had to get on coming from the plains of India to the hills.

(2) Two or three weeks ago I dreamed of being in America with two friends that I have not seen for thirty years. We were walking together in a street of the town in which the three of us lived in 1888. We each "wore" the bodies we had in that year, and one wore a dress which she had at that time. When I wakened I remembered the clothes the others had on, but did not recognise them as clothes I had ever seen in reality. I could not remember my own clothes.

(3) Several years ago I dreamed that I had just arrived in Berlin on a train, with the personal appearance and clothes of the time of my dream, then the scene and time changed, and I was in a house in some other German city in the early part of the eighteenth century. I saw a young lad of eighteen or nineteen, who I knew was the ancestor of my maternal grandfather, and he was that day leaving his German home to go to America. Although I was conscious of my present life, yet I was not myself in age or appearance, for I was only about twenty years old and had blue eyes and fair hair, while in reality I have dark hair and eyes, and I was the sister of my emigrating ancestor.

In this dream I built up not only myself and the brother, but also the mother and the house, a special feature of the furnishing of which was a pipe organ. In the dream, as a daughter of the house I was playing the organ, but when a memory of my real self came to me, I could not go on with the piece, for I do not play any musical instrument. This dream was not a memory in any way, for although I knew that my ancestors left Germany and went to America in about 1700, yet there is no tradition of a young lad leaving his home in which there was a pipe organ, nor did I ever hear of any sister being left behind, so I was not even acting a scene I had heard about.

I have given these three dreams because they show how I assumed a different body with corresponding clothes for each occasion, the first being reality, the second memory and the third pure fancy which had never existed in my waking thoughts. From my dreams the question has come to me whether discarnate spirits may not have the inherent power to be in appearance what they think themselves. I do not present this for any one's acceptance, I only suggest it as perhaps a possible explanation.

R. A. SELLERS.

NAINI TAL, INDIA,

September 16th, 1918.

REVIEWS.

Hypnotism and Treatment by Suggestion. By ALBERT E. DAVIS, F.R.C.S., L.R.C.P. (Simpkin, Marshall, Hamilton, Kent and Co., Ltd., London. 1918. Pp. 124. 2s. 6d. net.)

Dr. Davis' object is to "explain in simple language the various treatments embraced in the term psycho-therapy," and in this he has succeeded admirably up to a certain point, but, doubtless from the fact that his work has been mainly mental suggestion, he leaves the reader with a rather one-sided view of the treatments, and does not lay much stress upon the use of psycho-analysis and re-education. But one must remember that, in writing a small book, the difficulty is to balance the omissions and insertions. Dr. Davis' recommendation of the use of psycho-therapy and hypnotism in the treatment of paralysis is indeed welcome. Whatever the explanation of the success, whether it depends upon opening up a collateral nerve circulation, or upon re-vitalising a possible 'shock-affected' area surrounding

the area of injury, there is no doubt that some patients can recover the use of paralysed limbs to a greater extent with the help of psycho-therapy than without it.

"Re-education of the will" is alluded to, but unfortunately the methods employed are not described, though a considerable amount of work has been done during the last few years based upon Vittoz' exercises, or other specially devised systems.

The need of the co-operation of the patient is dealt with when speaking of auto-suggestion, a power that may be as potent for evil if abused, as it is creative of good if practised under correct conditions. Altogether there is much wise advice, and an appreciation of the advantages and the dangers of psycho-therapy in Dr. Davis' book.

M. C. B.

Teleergy (The Communion of Souls). By FRANK C. CONSTABLE, M.A., Member of the S.P.R. (Kegan, Paul, Trench, Trubner and Co., 1918.) Pp. v+113. 3s. 6d. net.

This little book is largely metaphysical. It aims at showing in a popular manner that if telepathy be a fact of human experience, as the author believes, we have, with certain metaphysical assumptions, "evidential proof, *proof from human experience*, that we exist, transcendent of time and space, as souls; and that communion, transcendent of time and space, exists between us all as souls" (p. 73). To attempt to epitomise or discuss the argument in a short notice like the present would be futile. The author tells us in a prefatory note that the book is itself mainly a synopsis of a larger work, *Personality and Telepathy*, which he published in 1911, and which was reviewed in this *Journal*, Vol. XV., p. 223. In the same prefatory note he himself summarises the present work for us. He says, "I begin the book by shewing what reason would appear to lead us to assume our really real personality is: we find it in the soul. I then turn to human experience and try to show that it supports the judgment of reason."

We cannot but regret that Mr. Constable has called his book *Teleergy*—giving the word a sense which in our opinion is almost the reverse of that in which Myers used it. Myers (though not always quite consistently), and most of us who have used it since, expressed by it the hypothesis of direct action on the brain or nervous system by a spirit other than the owner of the brain—thus implying the action of spirit on matter. Mr. Constable

means something unconditioned by time and space required to explain telepathy (p. 25)—“the power in us all which *must be* for telepathy to exist” (p. 41). Fortunately he uses the word so little in the course of his book that confusion is not likely to arise except through the title; and the general theory expounded in the book is useful and suggestive.

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